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Sngl Ch. Homilies
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CERTAYNE Sermons, or Homelies, appoynted by the kynges Maiestie, to be declared and redde, by all persones, Vicars, or Curates, euery Sondaye in their churches, where they haue Cure.

Anno. 1547.

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of the Sermons or Homelies, conteined in this presente Volume.

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FINIS.

THE PREFACE.

THE kynges moste excellent Maiestie, by the pzudente aduyse of hys moste deere beloued Uncle, Edwarde Duke of Somersett, Gouernoz of hys Maiesties persone, and Pzotectoz of all hys hyghnes Realmes, Dominions and Subiectes, with the reste of hys moste honorable Counsayll, moste gracyously considerynge the manifolde enozmities, whiche heretofoze haue crept into hys graces Realme, thzough the false vsurped power of the Bishoppe of Rome, and the vngodly doctryne of hys adherentes, not onelye vnto the greate decaye of Chzistian religion, but also (if Gods mercy were not) vnto the vtter destruction of innumerable soules, whiche, thzough hypocrysy and pernicious doctrine were seduced, and bzought from honozynge of the alone, true, liuyng, and eternall God, vnto the wozshippyng of creatures, yea, of stockes and stones, from doyng the commaundemẽtes of God, vnto volũtary wozkes and phantasyes inuẽted of men, from true religiõ, vnto Popishe Superstition: considerynge also, the earnest and feruent desire of his derely beloued Subiectes, to be deliuered from all errozs and superstitions, and to be truely and faythefully instructed in the very woozde of God, that liuely foode of mannes soule, wherby they may learne vnfainedly, and accozdyng to the mynd of the holy Ghoste, expzessed in the scriptures, to honoz God, and to serue

their Kyng, with all humilitie and subiection, and Godly and honestly, to behaue theim selfes toward all men: Agayn callinge to remembraunce, that the next and moste ready way, to expell and auoide, aswell all corrupte, vicious and vngodly liuynge, as also erronious doctrine, tendyng to Superstition, and Idolatry, Aclerely to put away all contencion, whiche hath heretofore rysen, through diuersitie of preachyng, is the true settyng furthe, and pure declaryng of Gods woorde, whiche is the principall guyde and leader vnto all Godlinesse and vertue: Finally, that all Curates, of what learnyng soeuer they be, may haue some Godly and fruitful lessons in a readines, to reade and declare vnto their parishioners, for their edifiyng, instruction, and cõfort: hath caused a booke of Homelies, to bee made and set furthe, wherein is conteyned certayne wholsome and Godly exhortacions, to moue the people to honor and worshippe almighty God, and diligentlye to serue hym, euery one accordynge to their degre, state, and vocacion: the whiche Homelies, his Maiestie commaundeth and streightely chargeth, all Persones, Vicares, Curates, and all other, hauyng spirituall cure, euery Sondaye in the yere, at hygh Masse, when the people be most gathered together to reade and declare to their parishioners playnly, and distinctely, in suche ordre, as they stande in the boke, (excepte any Sermon bee preached) and then for that cause onely, and for none other, the reading of the sayde Homelie, to be differred vnto the nexte Sondaye folowyng. And when the foresayde boke of Homelies is redde ouer, the Kynges Maiesties

pleasure

pleasure is, that thesame be repeted, & redde agayn, in suche lyke sorte, as was before prescribed, vnto suche tyme, as hys graces pleasure shall further be knowen in this behalfe.

Also, hys maiestie commaundeth, that the sayde Ecclesiasticall persones, vpon the firste holy daye, fallyng in the Weeke tyme of euery quarter of the yere, shall reade his Iniunccions opẽly and distinctely to the people, in maner and fourme in thesame expressed: And vpon euery other holy and Festiual daye throughe the yere, likewise fallyng in the weke tyme, they shal recite the Pater noster, the Articles of our fayth, and the tenne commaundementes in Englishe, openly before all the people, as in the sayd Iniunccions is spectified: that all degrees and al ages, may learne to know God, and to serue hym, accordynge to hys holy woorde.

AMEN.

¶ A fruictfull exhortation, to the rea-dyng and knowledge of holy scripture.

The prayse of holy scripture.

VNto a Christian man, there can be nothynge, either more necessarie, or profitable, then the knowledge of holy scripture: forasmuche, as in it, is conteyned Gods true word, settinge furth his glorie, and also mannes duetie. And

The perfection of holy scripture.

there is no truth, nor doctrine, necessary for our iustificacion, and euerlastyng saluacion, but that is, (or may be) drawen out of that fountain, and welle of truth. Therfore, as many as be desirous, to entre

The knowledge of holy Scripture is necessary.

into the right and perfect way vnto God, must applie their myndes, to knowe holy scripture, without the which, they can neyther sufficiently knowe God and his will, neither their office and duetie. And as

To whō the knowlege of holy scripture is sweete & pleasaunt.

drynke is pleasaunt to them, that be drie, and meat to them that be hūgery: so is the readyng, hearyng, searchyng and studiyng of holy scripture, to theim that be desirous to knowe God, or them selfes, and

Who be enemies to holye scripture.

to do his will. And their stomackes onely, do lothe and abhorre the heauenly knowledge, and foode of Gods word, that be so drowned in worldly vanities that they neither fauor God, nor any godlines: For

An apte similitude, declaryng of whō the scrypture is abhorred.

that is the cause why they desire suche vanities, rather then the true knowledge of God. As they that are sicke of an ague, whatsoeuer they eate or drinke (though it bee neuer so pleasaunt) yet it is as bitter to theim, as wormewoode, not for the bitternesse of the meat, but for the corrupt and bitter humor, that is in their awne toungue and mouth: euen so is the

swetenesse

swetenesse of Gods woorde, bitter, not of it selfe, but onely vnto them that haue their myndes corrupted with long custome of synne, and loue of this worlde. Therfore, forsakyng the corrupt iudgement of carnall men, whiche care not, but for their carcasse, let vs reuerētly heare & reade holy scriptures, whiche is the foode of the soule. Let vs diligently searche for the welle of life, in the bokes of the new and old Testament, and not ronne to the stinkyng podelles of mennes tradicions, deuised by mānes imaginacion, for our iustificacion and saluacion. For in holy scripture, is fully cōteined, what we ought to do, and what to eschewe, what to beleue, what to loue, and what to loke for at Gods handes at length. In those bokes we shall finde the father, from whome, the sonne, by whome, & the holy Ghoste, in whome, all thynges haue their beyng and cōseruacion, and these thre persones, to be but one God, and one substaūce. In these bokes, we may learne to know our selfes, how vile and miserable we be, & also to know God, how good he is of hymselfe, and how he cōmunicateth his goodnes vnto vs, and to al creatures. We may learne also in these bokes, to know Gods wil and pleasure, asmuche as (for this present time) is conuenient for vs to knowe. And (as the greate clerke, and godly preacher saīct Jhō Chrisostome saieth) whatsoeuer is required to saluacion of man, is fully conteyned in the scripture of God. He that is ignoraunte, maye there learne and haue knowledge: he that is harde harted, and an obstinate synner, shall there finde eternall tormentes, (prepared of Gods iustice) to make him afraied, & to mollifye hym

An exhortacion vnto the diligent readynge, hearynge, & searchinge of the holy scriptures. Matth. vii.

The holy scripture is a sufficiēt doctrine for our saluacion.

What thynges we maye learne in the holy scripture

him. He that is oppressed with misery in this world shal there find relief in the promises of eternal life, to his great consolacion & cõfort. He that is wounded (by the deuil) vnto death, shall find there, medecine, wherby he may be restored agayn vnto health. If it shal require to teach any truth, or reproue false doctrine, to rebuke any vice, to cõmend any vertue, to geue good counsail, to comfort, or to exhort, or to do any other thynge, requisite for our saluacion, all those thinges (saieth S. Chrisostome.) we may learne plentifully of the scripture. There is, (saith Fulgẽtius) abundantly enough, both for men to eate, and children to sucke. There is, whatsoeuer is conuenient for all ages, and for all degrees, & sortes of men. These bokes therfore, ought to be much in our hãdes, in our eyes, in our eares, in oure mouthes, but moste of all, in our hartes. For the scripture of God is the heauely meate of our soules, the hearing and kepyng of it, maketh vs blessed, sanctifieth vs, and maketh vs holy: it cõuerteth our souls: it is a light lanterne to oure fete: it is a sure, a constant, & a perpetuall instrument of saluacion: it geueth wisedom to the humble & lowly hartes: it cõforteth, maketh glad, chereth and cherisheth our consciences: it is a more excellent iewell or treasure, then any golde or precious stone: it is more sweter then hony, or hony combe: it is called the best parte, which Marie dyd chose, for it hath in it, euerlastynge comforte. The wordes of holy scripture, be called wordes of euerlastyng life: for they be Gods instrument, ordened for the same purpose. They haue power to conuerte through Gods promise, & thei be effectual, through

Holy scripture ministreth sufficient doctrine, for all degrees and ages.

Matth. iiii. Luke. xi.. Jhon. xvii. Psalm xix

What commodities and profytes, the knowledge of holy scripture bringeth

Luke. x.

Jhon. vi.

Collect. i.

Gods

Gods assistence: and, (beyng receiued in a faithfull harte) thei haue euer an heauenly spirituall wooz- kyng in them, thei are liuely, quicke and mightie in operacion, and sharper then any two edged swoorde, and entereth through, euē vnto the diuidyng a son- der of the soule, and the spirit, of the iointes, and the mary. Christ calleth hym a wise buylder, that buyl- deth vpon his woorde, vpon his sure and substanci- all foundacion. By this woorde of God, wee shalbe iudged: for the woorde that I speake, (saieth Christ) is it, that shal iudge in the last daie. He that kepeth the woorde of Christ, is promised the loue and fauor of God, and that he shalbe the mansion place or tē- ple of the blessed Trinitie. This woorde, whosoeuer is diligent to reade, and in hys harte to printe that he readeth, the great affeccio to the transitory thyn- ges of this woorlde, shalbe minished in hym, and the greate desire of heauenly thynges, (that bee therein promised of God) shall increase in hym. And there is nothynge, that so muche establisheth our faythe, and trust in God, that so much conserueth innocen- cie, and pureneſſe of the harte, and also of outwarde Godly life and conuersacion, as continual reading and meditacion of Gods woorde. For that thynge, whiche (by perpetuall vse of readinge of holy scrip- ture, and diligent searchynge of thesame) is depely printed, and grauen in the harte, at lengthe turneth almoste into nature. And moreouer, the effecte and vertue of Gods woorde, is to illuminate ỹ ignorant, and to geue more light vnto theim, that faithefully and diligently reade it, to comfort their hartes, and to incorage theim to performe that, whiche of God

Hebre. iiii.

Matth. vii. Ihon. xii.

Ihon. xiiii.

is commaunded. It teacheth pacience in all aduer-
sitie, in prosperitie, humblenes: what honour is due
vnto God, what mercy and charitie to oure neigh-
bor. It geueth good counsail in all doubtfull thin-
ges. It liewcth, of whom we shall loke for aide and
helpe in all perils, and that God is the onely geuer
of victory in all battailes, and temptacions of our
enemies, bodely and Ghostely. And in readynge of
Gods woorde, he moste profiteth not alwaies, that
is moste readye in turnynge of the booke, or in sai-
yng of it without the boke, but he that is moste tur
ned into it, that is, most inspired with ỹ holy ghoste
most in his harte and life, altered and transformed
into that thyng, whiche he readeth: he that is dayly
lesse and lesse proude, lesse wretfull, lesse couetous, and
lesse desirous of worldely and vayne pleasures: he
that dayly (forsakyng his olde vicious life) increa-
seth in vertue, more and more. And to be short, there
is nothyng, that more maintaineth Godlines of the
mynd, and expelleth vngodlines, then doth the con-
tinuall readyng, or hearyng of Gods worde, if it be
ioyned with a Godly mynde, and a good affection,
to knowe and folowe Gods wil. For without a sin-
gle eye, pure intent and good mynde nothing is al-
lowed for Good before God. And on the other side,
nothyng more obscureth Christ. & the glory of God
nor indureth more blindnesse and all kyndes of vi-
ces, then doth the ignorance of Gods word. If we
professe Christe why be we not ashamed to be ignō-
raunt in his doctrine? Seyng that euery man is a-
shamed to be ignoraunt in that learning, which he
professeth. That mā is ashamed, to be called a Phi-
losophier,

i. Regū xiiii. ii, Para, xx, i. Cor. xv i Ihon v. Who profite moste in readynge Gods woorde.

Esai. v. Matth. xvii. i, Cor, xiiii, What inconmodities, the ignorañce of gods woorde bryngeth.

losophier, whiche readeth not the bookes of Philo=
sophie, and to be called a lawyer, and Astronomier,
or a phisicio, that is ignorant in the bokes of law,
Astronomie, and Phisicke. Howe can any man then
saie, that he professeth Christ, and his religion, if he
will not applye hymselfe, (as farfurthe as he can or
may conuemently) to reade and hear, & so to knowe
the bokes of Christes Gospel & doctrine. Although
other sciences be good, and to be learned, yet no ma
can deny, but this is the chiefe, and passeth al other
incomparably. What excuse shal we therfore make
(at the last daie before Christ) that delight to reade,
or heare mennes phantasies and inuencions, more
then his moste holy Gospell, and will fynd no tyme
to doo that, whiche chiefly (aboue all thynges) wee
should do, and wil rather reade other thynges, then
that, for the whiche, we oughte rather to leaue rea=
dyng of all other thynges. Let vs therefore apply
our selfes, as farfuth as we can haue tyme and lea=
sure, to knowe Gods worde, by diligēt hearing and
readyng therof, as many as professe God, and haue
faithe and trust in him. But thei that haue no good
affection to Gods word, (to colour this their faule)
alledge commonly, twoo vaine and fained excuses.
Some go about to excuse them, by their awn frail=
nesse, and fearfulnes, saiyng: that thei dare not read
holy scripture, least, through their ignorance, they
should fall into any error. Other pretende, that the
difficultie to vnderstaude it, and the hardnes there=
of, is so greate, that it is mete to bee read, onely of
Clearkes and learned men. As touchyng the firste:
ignorance of Gods worde, is the cause of al error,

Gods worde excelleth all sciences.

Main excuses dissuadynge frō the knowledge of gods woorde. The firste.

The seconde.

Matth.xxii. as Christ himself affirmed to ỹ Sadduces, saiyng: that thei erred, because thei knew not the scripture. How should thei then eschewe error, that will be stil ignorannt? And how should thei come out of ignoraunce, that wil not read nor heare that thyng, whiche should geue them knowledge? He that now hath moste knowledge, was at the first ignorannt, yet he forbare not to reade, for feare he should fall into error: but he diligently redde, lest he should remain in ignoraunce, and through ignoraunce, in error.

And if you will not knowe the truthe of God, (a thyng moste necessary for you) least you fall into error: by thesame reason you maie then lye still, and neuer go, leaste (if you goo) you fall in the mire, nor eate any goodmeate, least you take a surfet, nor sow your Corne, nor labour in your occupacion, nor vse your marchaũdise, for feare you lose your sede, your labor, your stocke, and so by that reason, it shoulde be beste for you to liue idlely, and neuer to take in hande, to do any maner of good thyng, least peraduenture some euill thyng maie chaunce therof. And if you be afraied to fal into error, by reading of holy scripture: I shal shewe you, how you maie reade it, without daunger of error. Reade it humbly, with a meke and a lowly harte, to thintẽt, you maie glorifie God, and not your self, with the knowledge of it: and reade it not without dayly prayyng to God, that he would directe your readyng to good effecte, and take vpon you, to expounde it no further, then you can plainly vnderstande it. For (as sainct Augustine saieth) the knowledge of holy scripture is a great, large, and a high palace, but the dooze is be-

How mooste cõmodiously and without all perill, the holy scripture is to bee redde,

rye

rye lowe: so that the high and arrogant man, cānot runne in, but he muſt ſtoupe lowe, and humble him ſelf, that ſhall entre into it. Preſumption and arrogancie, is the mother of all error, and humilitie, nedeth to feare no error. For humilitie will onelye ſearche, to knowe the truthe, it will ſearche, and wil conferre one place with another: and where it cannot fynde the ſenſe, it will praye, it wil inquire of other that knowe, and will not preſumpteouſly and raſhely define any thynge, whiche it knoweth not. Therfore, the humble man maie ſearche any truthe boldely in the ſcripture, without any daūger of error. And if he be ignorant, he oughte the more to read and to ſearch holy ſcripture, to bryng him out of ignorance. I ſaie not naie, but a man maie proſpere, with onely hearyng, but he maie muche more proſpere, with bothe hearyng and readyng. Thys haue I ſaid, as touchyng the feare to read, through ignorance of the perſon. And concerning the difficultie of ſcripture, he that is ſo weake, that he is not hable to brooke ſtrong meate: yet he maie ſucke the ſwete and tender milke, and differre the reſt, vntyll he waxe ſtrōger, and come to more knowledge. For God receiueth the learned and vnlearned, and caſteth awaie none, but is indifferēt vnto all. And the ſcripture is full, aſwel of lowe valleis, plain waies, and eaſie for euery man to vſe, and to walke in: as alſo of high hilles and mountaines, which few men can aſcende vnto. And whoſoeuer geueth his mynd to holy ſcriptures, with diligent ſtudy and feruent deſire, it cannot be, (ſaieth ſainct Jhon Chryſoſtom) that he ſhould be deſtitute of helpe. For either God

Scripture in ſome places is eaſie, and in ſome places harde to be vnderſtād.

God leaueth no man vntaught, that hath a good wil to knowe his woorde.

almightie will sende hym some Godly doctor, to instruct hym, as he did to instruct Ennuchus, a noble man of Ethiope, and threasorer vnto Quene Candace, who hauyng a great affection to read the scripture (although he vnderstode it not) yet for the desire, that he had vnto Gods worde, God sent his Apostle Philip, to declare vnto hym the true sense of the scripture, that he redde: or els, if we lacke a learned man, to instruct and teache vs, yet God hymself from aboue, will geue light vnto our myndes, and teach vs those thynges whiche are necessary for vs, and wherin we be ignorannt. And in another place, Chrisostom saith: that mannes humain and worldly wisedom, or science, nedeth not to the vnderstandyng of Scripture, but the reuelacion of the holy ghoste, who inspireth the true sense vnto them, that with humilitie and diligence do search therfore. He that asketh, shal haue, and he that seketh, shal find, and he that knocketh, shall haue the doore open. If we reade once, twise, or thrise, and vnderstande not, let vs not cease so, but still continue readyng, prayyng, askyng of other, and so by still knockynge (at the laste) the doore shalbe opened (as sainct Augustyne saieth). Although many thynges in the scripture, be spoken in obscure misteries, yet there is nothyng spoken vnder darke misteries, in one place, but the selfe same thynge in other places, is spoken more familiarly and plainly, to the capacitie, bothe of learned and vnlearned. And those thinges in the scripture that be plain to vnderstande, and necessarye for saluacion, euery mannes duetie is to learne them, to print them in memorye, and effectuallye to exercise

Howe the knowledge of scripture may bee attained vnto.

Matth. vii.

A good rule for the vnderstandynge of the scripture.

No mā is excepted frō the knowledge of Gods will.

exercise theim. And as for the obscure misteries, to be contented to be ignorante in theim, vntill suche tyme as it shall please God, to open those thynges vnto hym. In the meane season, if he lacke either aptnesse or opportunitie, God will not impute it to his folye: but yet it behoueth not, that suche as bee apt, shoulo set aside readyng, because some other be vnapte to reade: neuertheleße, for the difficultie of suche places, the reading of the whole, ought not to be set a part. And briefly to conclude, (as saincte Augustine saieth) by the scripture, al men be amended: weake men be strengthned, and strong men be comforted. So that surely, none be enemies to the readyng of Gods worde, but such, as either be so ignoraunt, that they knowe not how wholsome a thynge it is, or els be so sicke, that they hate the moste comfortable medicine, that shoulo heate them: or so vngodly, that they would wishe the people, still to continue in blindnesse and ignorance of God.

What persones would haue ignoraũce to continue.

Thus we haue briefly touched some parte of the commodities of Gods holy worde, whiche is one of Gods chief and principall benefites, geuen and declared to mankynde here in earth. Let vs thanke God hartely, for this his greate and speciall gifte, beneficiall fauor, and fatherly prouidence. Let vs be glad to reuiue this precious gyft, of our heauẽly father. Let vs heare, reade, and knowe, these holy rules, iniunccions, and statutes of our christian religion & vpon that we haue made profeßiõ to God at our baptisme. Let vs with feare, and reuerence laie vp (in the cheste of oure hartes) these necessarie and fruitfull lessons. Let vs night and daye muse, and

The holy scripture is one of gods chief benefites.

The ryghte readyng, vse, and fruictful studyng i holy scripture. Psalm. i.

and haue meditacion, and contemplacion in them. Lette vs ruminate, and (as it wer) chewe the cudde, that we maie haue the swete ieuse, spirituall effecte, mary, hony, kirnell, tast, comfort, and consolacion of theim. Let vs staie, quiet, and certifie our consciences, wich the moste infallible certaintie, truthe, and perpetual assuraunce of them. Let vs praie to God (the onely aurthor of these heauenly meditacions) that we maie speake, thynke, beleue, liue, and depart hence, according to the wholesome doctrine, and veracities of them. And by that meanes, in this worlde wee shall haue Gods protection, fauor, and grace, with the vnspeakeable solace of peace, and quietnes of conscience: and after this miserable life, we shall enioy the endelesse blisse, & glorie of heauen, whiche, he graunt vs all, that died for vs all, Jesus Christ: to whom, with the father, & holy Ghost, bee all honor. and glorie, both now & euerlastyngly.

AMEN.

An Homelie of the miserie of all mankynde, and of his condempnacion to death euerlastyng, by his awne synne.

THe holy ghost, in writing the holy scripture, is in nothyng more diligent, then to pul doune mannes vaingloxy, and pride, whiche of all vices, is moste vniuersally grafted in all mankynde, euen from the first infecciō of our first father Adam. And therefore wee reade in many places of scripture, many notable lessones against this old rooted vice, to teache vs the moste cōmendable vertue of humilitie, how to know our selfes, and to remembre, what wee bee of our selfes. In the boke of Genesis, almightie God geueth vs all, a title and name in our greate graund father Adam, whiche ought to admonishe vs all, to considre what we be, wherof we be, from whence we came & whether we shall, saiyng thus: in the sweate of thy face, shalt thou eate thy bread, till thou be turned again into the ground: for out of it wast thou takē, in asmuche as thou art duste, and into dust shalt thou be turned again. Here (as it wer in a glasse) we maie learne to know our selfes, to be but groūd, yearth, & asshes, & that to yearth and asshes, we shall returne. Genes.iii.

Also, the holy patriarche Abraham, did well remembre this name and title, dust, yearth, and asshes appoynted and assigned by God, to all mankynde: and therefore he calleth hymself by that name, when he maketh his earnest praier for Sodome and Gomore. And we read, that Judeth, Hester, Job, Hieremie, with other holy men and women, in the old Testament, Judi.xiii.x.ix. Job.xlii Jerc.vi.x.xxv

ſtament, did vſe ſacke clothe, and to caſt duſt an aſ-
ſhes, vpon their heddes, when thei bewailed their
ſynfull liuyng. Thei called & cried to God for helpe
and mercie, with ſuche a ceremonie of ſacke clothe,
duſte and aſſhes, that thereby thei might declare to
the whole worlde, what an humble and lowly eſtima-
cion thei had of themſelfes, and how well thei remẽ-
bred their name & title aforeſaied, their vile, corrupt
Bapt. vii. fraile nature, duſte, yearth, and aſſhes. The boke of
wiſedom alſo, willyng to pul doume our proude ſto-
mackes, moueth vs diligently to remẽbre our mor-
tall and yearthly generacion, whiche we haue all of
hym, that was firſte made: and that all men, aſwell
kynges as ſubiectes, come into this worlde, and go
out of theſame in like ſorte, that is, as of our ſelues
full miſerable, as we maie daily ſee. And almightie
Eſaie. xl. God commaunded his prophet Eſai, to make a pro
clamacion, and crye to the whole worlde: and Eſaie
aſkyng, what ſhall I crye: The Lorde aunſwered,
crie, that all fleſhe is graſſe, and that all the glory of
man therof, is but as the floure of the feld: when the
graſſe is withered, the floure falleth awaie, when the
winde of the lorde bloweth vpon it. The people ſu-
rely is graſſe, the which dryeth vp, and the floure fa-
deth awaie. And the holy prophete Job, hauyng in
himſelf great experience of the miſerable and ſinfull
eſtate of man, doth open theſame to ỹ world, in theſe
Job. xiiii wordes: Man (ſaith he) that is borne of a woman, li-
uyng but a ſhort tyme, is full of manifold miſeries:
he ſpryngeth vp like a floure, & fadeth again, vani-
ſhyng awaie, as it were a ſhadowe, and neuer conti-
nueth in one ſtate. And doeſt thou iudge it mete, (O

Lorde)

Lorde) to open thyne iyes vpon suche a one, and to
bryng him to iudgement with thee: Who can make
hym cleane, that is conceiued of an vncleane seede:
And all men of their euilnesse and naturall proanesse
we so vniuersally geuen to synne, that (as the scrip-
ture saith) God repeted that euer he made man. And Gene.v.vi.
by synne, his indignacion was so muche prouoked
against the worlde, that he drouned all the worlde
with Noes fludde (except Noe hymselfe, and his litle
housholde.) It is not without greate cause, that the
scripture of God, doeth so many tymes call all men
here in this worlde, by this woorde: yearth. O thou
yearth, yearth, yearth, saith Jeremy: heare the worde Jerc.xxiii.
of the lorde. This our right name, vocaciõ, and title
yearth, yearth, yearth, pronounced by the prophete,
sheweth what wee bee in deede, by whatsoeuer other
stile, title, or dignitie, men do call vs. Thus he pla-
inly named vs, who knoweth best, bothe what we be
and what we ought of right to bee called. And thus
he describeth vs, speakyng by his faithfull Apostle
S. Paule: all men, Jewes, and Gentiles, are vnder Roma.iii.
sin: there is none righteous, no, not one: ther is none
that vnderstandeth, there is none that seketh after
God, thei are al gone out of the waie, thei are al vn-
profitable: ther is none that doth good, no, not one:
their throte is an open sepulchre, with their touges
thei haue vsed craft and deceipt, the poyson of serpẽ
tes is vnder their lippes, their mouth is full of cur-
sying and bitternes, their fete are swift to shed bloud
destrucciõ and wretchednes are in their waies, and
the waie of peace, haue thei not knowen: there is no
no feare of God before their iyes. And in another Roma.xi.

Gala.iii. S.Paule writeth thus: God hath wrapped all nacions in vnbeliefe, that he might haue mercie on all.

Ephe.ii. The scripture concludeth all vnder synne, that the promise by the faithe of Jesus Christ, should be geuen vnto them that beleue. s.Paule in many places painteth vs out in our colours, callyng vs the children of the wrath of God, when we be borne: saiyng also, that we cānot thinke a good thought of our selfes, muche lesse can we saie well, or do wel of our selfes. And the wiseman saieth in the boke of Prouerbes: the iust man falleth seuē times a day. The most tried and approued mā Job, feared all his workes.

Proue.xxiiii.

Luke.i. s.Jhō the Baptist, beyng sanctified in his mothers wombe, and praised before he was borne, called an angell, and greate before the lorde, replenished euen from his birthe with the holy ghost, the preparer of the waie for our sauior Christ, and cōmended of our sauior Christ, to be more then a prophet, & the greatest that euer was borne of a woman: yet he plainly

Matth.iii. graunteth, that he had nede to be washed of Christ: he worthely extolleth and glorifieth his lorde & master Christe, and humbleth hymselfe, as vnworthy to vnbuckle his shooes, and geueth all honor and glory to God. So doth s.Paule, bothe ofte and euidētly cōfesse hymselfe, what he was of himselfe, euer geuyng (as a moste faithfull seruaunt) all praise to his master and sauior. So doth blessed S. Jhon the Euāgelist, in the name of hymselfe, and of all other holy

i.Jhon.i.v.ii. men (be thei neuer so iust) make this open confession if we saie, wee haue no synne, wee deceiue our selfes, and the truthe is not in vs: If wee knoweledge our synnes, God is faithfull and iust, to forgeue vs our

synnes

ſynnes,and to clenſe vs from all vnrighteouſneſſe:if we ſaie,we haue not ſynned,we make him a liar,and his woꝛd is not in vs.Wherfoꝛe the wiſeman in the boke called Eccleſiaſtes, maketh this true and ge= Eccleſia. vii.
nerall confeſſion:there is not one iuſt man vpon the yearth,that doth good,and ſynneth not.And ſ.Da= Pſalme.li.
ueth is aſhamed of his ſynne,but not to confeſſe his ſynne.How oft,how earneſtly,and lamentably doth he deſire gods great mercy, foꝛ his great offences, & that God ſhould not entre into iudgemẽt with him. Pſalm. cxliii.
And again,how wel weigheth this holy mã his ſinnes,when he cõfeſſeth, that thei be ſo many in numbꝛe,and ſo hid,and hard to vnderſtande,that it is in maner vnpoſſible,to knowe,vtter, oꝛ numbꝛe them. Pſalme. xix.
Wherfoꝛe, he hauyng,a true,earneſt, and depe con= templacion and conſideracion of his ſinnes, and yet not commyng to the botom of them, he maketh ſup= plicaciõ to god,to foꝛgeue him,his pꝛiuy, ſecret hid ſynnes:to the knowledge of the which,he cannot at= tein vnto.He weigheth rightly his ſynnes,from the oꝛiginall rote,& ſpꝛyng hed,perceiuyng inclinaciõs pꝛouocacions,ſtirrynges,ſtinginges,buddes,bꝛaũ= ches,dꝛegges,infeccions,taſtes,felinges,and ſentes of them,to continue in hym ſtill.Wherfoꝛe he ſaith: marke & behold, I was cõceiued in ſynnes:he ſaieth Pcalme.li.
not,ſynne,but in the plurall numbꝛe, ſynnes, foꝛaſ= muche as out of one(as foũtain)ſpꝛyngeth al ỹ reſt.

And our ſauioꝛ Chꝛiſt ſaieth:there is none good, Marke.x.
but God:and that we can do nothyng that is good, Luke.xviii.
without him:noꝛ no man can come to the father,but Jhon.xv.
by hym.He commaundeth vs all to ſaie,that we bee Luke.xvii.
vnpꝛofitable ſeruaũtes,when we haue doen all that Luke.xvii.

we can do. He preferreth the penitent Publican, be-
Matthew.ix. fore the proude, holy, and glorious phariſey. He cal-
leth hymſelf a phiſicion, but not to thē that be whole
but to them that be ſicke, and haue nede of his ſaiue
for their ſore. He teacheth vs in oure praiers, to re-
knowledge our ſelfes ſinners, and to aſke righteou-
nes and deliueraunce from all euils, at our heauēly
fathers hande. He declareth that the ſynnes of oure
Matth.xii. awne hartes, do defile our awne ſelfes. He teacheth
that an euill worde or thought, deſerueth condemp-
Math.xv. nacion, affirmyng, that we ſhall geue an accompte,
for euery idle worde. He ſaieth, he came not to ſaue,
but the ſhepe that were vtterly loſt, and caſt awaie.
Therfore fewe of the proude, iuſt, learned, wiſe per-
fect, and holy Phariſeis, wer ſaued by hym, becauſe
thei iuſtified themſelfes, by their cōterfeit holines
before men. Wherefore (good people) let vs beware
of ſuche hypocryſy, vainglory, and iuſtifiyng of our
ſelf. Let vs loke vpon our feete, and then, doune pe-
cockes fethers, doune proude harte, doune vile clay
fraile and brittle veſſels. Of our ſelfes, we be crabbe
trees, that can bryng furth no apples. We be of our
ſelfes, of ſuche yearth, as can bryng furthe but wee-
des, netles, brambles, briers, cocle and darnel. Our
Gala.v. fruites be declared in the. v. Chap. to the Gala. We
haue neither faithe, charitie, hope, pacience, chaſtitie
nor any thyng els that good is, but of God: Ā there-
fore, theſe vertues bee called there, the fruites of the
holy ghoſte, and not the fruites of man. Let vs ther-
fore, acknowledge our ſelfes before God, (as we bee
in dede) miſerable and wretched ſynners. And let vs
earneſtly repent, and humble our ſelfes hartely, and

crie

crie to GOD for mercie. Lette vs all confesse with mouthe and harte, that we be full of imperfeccions. Let vs knowe our awne workes, of what imperfeccion thei be, & then we shall not stand foolishly, and arrogantly, in our awne conceiptes, nor chalẽge any part of iustificacion, by our merites or workes. For truly, there be imperfeccions in our best workes: we do not loue God so muche as we are bound to doo, with all our hart, mynd, and power: we do not feare God, so muche as we ought to do: we do not pray to God, but with greate and many imperfeccions: we geue, forgeue, beleue, liue, and hope vnperfectly: wee speake, thynke, and do vnperfectly: we figh t against the deuil, the worlde, and the flesshe, vnperfectly. Let vs therfore, not be ashamed to confesse plainly, oure state of imperfeccion: yea, let vs not be a shamed to confesse imperfeccion, euen in al our awne best workes. Lette none of vs be ashamed, to saie with holy S. Peter. I am a synfull man. Let vs all saie with the holy prophete Dauid: we haue synned with our fathers, we haue doen amisse, & dealt wickedly. Let vs all make open confessiõ, with the prodigal sonne to our father, and saie with hym: we haue synned a- gainst heauen and before thee, (o father) wee are not worthy to be called thy sonnes. Let vs all saie, with holy Baruche: O lorde our God, to vs is worthyly ascribed shame and confusiõ, and to thee, righteous- nesse: We haue synned, we haue doen wickedly, wee haue behaued our selfes vngodly, in all thy righte- ousnes Let vs all saie with the holy prophet Dani- ell: O Lorde, righteousnesse belongeth to thee, vnto vs belongeth confusion. We haue synned, wee haue

Luke. v. Psal. cvi.

Luke. xv.

Barach. ii.

Daniel. ix.

been

been naughtie, we haue offended, we haue fled from thee, we haue gone backe from al thy preceptes, and iudgementes. So we learne of all good men in holy scripture, to humble our selfes: and to exalt, extoll praise, magnifie, and glorifie God.

Thus we haue heard, how euill we be of our selfes: how, of our selfes, and by our selfes, we haue no goodnes, helpe, nor saluacion: but contrariwise, syn, dampnacion, and death euerlastyng: whiche, if wee depely weigh and cõsidre, we shall the better vnderstande the greate mercy of God, and how our saluacion commeth onely by Christ. For in our selfes (as of our selfes) we fynd nothyng, wherby we maie bee deliuered frõ this miserable captiuitie, into the whiche we were caste, through the enuy of the deuill, by transgressyng of Gods commaundemẽt, in our first parent Adam. We are all become vncleane, but we all are not able to clense our selfes, nor to make one another of vs cleane. We are by nature, the childrẽ of Gods wrath, but we are not able to make our selfes the children, and inheritors of Gods glory. We are shepe that runne astraie, but wee cannot of oure awne power, come again to the shepfold, so great is our imperfection and weakenes. In our selfes therfore maie not we glory, whiche (of our selfes) are nothyng but synfull: Neither wee maie reioyse, in any workes that we do, whiche all be so vnperfect & vnpure, that thei are not able to stand, before the righteous throne of God, as the holy Prophete Dauid saith: entre not into iudgement with thy seruaunt, o Lorde, for no man that liueth shalbe found righteous in thy sight. To God therefore muste we flee, or

ii. Corint. iii.

Psalm. l.

Ephe. ii.

1. Peter. ii.

Psal. cxliii.

els

els shall we neuer finde peace, rest and quietnesse of conscience in our hartes. For he is the father of mercies, and God of all consolacion. He is the Lorde, with whō is plenteous redempcion. He is that God which of his awne mercy saueth vs, and setteth out his charitie, and exceding loue towardes vs, in that of his awne voluntary goodnesse, when we wer perished, he saued vs, and prouided an euerlastynge kyngdom for vs. And all these heauenly treasures, are geuen vs, not for our awne desertes, merites, or good dedes (whiche, of oure selfes we haue none) but of his meere mercy, freely. And for whose sake: Truely, for Jesus Christes sake, that pure and vndefiled lambe of God. He is that dearely beloued sonne, for whose sake, god is fully pacified, satisfied and sette at one with man. He is the lambe of God, whiche taketh awaye the synnes of the worlde: of whom onely, it may be truely spoken, that he did al thynges well, & in his mouthe was founde no craft nor subtilitie. None but he alone, maye saye, the Prince of the worlde came: and in me he hath nothyng. And he alone maye saye also: whiche of you shall reproue me of any faulte. He is that high and euerlastyng priest, whiche hath offered himself once for all, vpon the aulter of the Crosse, and with that one oblacion, hath made perfect for euermore them that are sanctified. He is ỹ alone mediator, betwene God and man, which payed our raunsome to ~nd, with his awn bloud, and with that hath he cleansed vs all from synne. He is the Phisicion, whiche healeth al our diseases. He is that sauior, which saueth his people from all their sinnes. To be shorte, he is

ii Cor. i.
Psal. cxxx.
Iohn. i.
i. Pet. ii.
Iohn. xviii.
Iohn viii.
Hebr. viii.
i. Iohn. ii.
Matth. i.

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ii Cor.i.

Psal,cxxx.

Jhon,i.

i,Pet,ii.

Jhon,xiiii.

Jhon viii.

Hebre. viii.

i,Jhon,ii.

Matth.i.

that flowyng, a moste plenteous fountain, of whose fulnesse, all we haue receiued. For in hym alone, are all the treasures of the wisedom, and knowledge of God hidden. And in hym, and by hym, haue wee frō God the father, all good thynges, perteinyng either to the body, or to the soule. O howe muche are wee bounde, to thys our heauenly father, for his greate mercies, whiche he hath so plenteously declared vnto vs, in Christe Jesu our Lorde and sauior? What thankes worthy and sufficient can we geue to hym? Let vs all with one accorde, burste out with ioyful voyces, euer praysyng and magnifiyng this Lorde of mercy, for hys tendre kyndnesse shewed to vs in hys derely beloued sonne, Jesus Christ our Lorde.

Hetherto haue we heard, what we are of our selfes: verely, synful, wretched, and dampnable: again we haue heard, how that of oure selfes, and by oure selfes, wee are not hable, either too thynke a good thought, or worke a good dede, so that we can fynd in our selfes, no hope of saluacion, but rather whatsoeuer maketh vnto our destrucciō. Again we haue heard, thee tendre kyndnesse and greate mercye of God the father towardes vs, and how beneficial he is to vs, for Christes sake, without oure merites or desertes, euen of hys awne meere mercye and tendre goodnesse. Now, how these excedyng great mercies of God, set abrode in Christe Jesu for vs, be obteyned: and how we be deliuered from the captiuitie of synne, deathe, and helle, it shall more at large (with Gods helpe) be declared in the next Homelie. In the meane season yea, and at all tymes, let vs learne to knowe our selfes, our frailtie and weakenesse, without

out

out any ostentacion, or boostyng of our awne good dedes and merites. Let vs also knowledge the exce dyng mercy of God towardes vs, and confesse, that as of our selfes, commeth all euill and dampnacio, so likewise of hym, commeth all goodnesse and sal= uacion, as God hymself saieth, by the prophet Oze: O Israell, thy destruccion commeth of thy selfe, but in me onely, is thy helpe and comforte. If wee thus humbly submit our selfes in the sight of God, we maye be sure, that in the tyme of hys visitacion, he will lifte vs vp vnto the kyngdome of his derely beloued sonne Christe Iesu our Lorde: to whō with the father and the holy Ghoste, bee all honour, and glory for euer. AMEN. Ozee, 13.

An homelie of the saluation of mankynd, by onely Christ our sauior, from synne and death euerlastyng.

Because all men be synners, and offendors against GOD, and breakers of his law and commaundementes, therfore can no manne by his awne actes, woorkes, and deedes, (seme thei neuer so good) be iustified, and made righteous before God: but euery man of neressitie, is constrayned to seke for another righteousnesse, or iustification, to be receiued at Gods awne handes, that is to saye, the remission, pardon, and forgeuenesse of hys synnes and trespasses, in suche thynges as he hath offended. And this iustification or righteousnesse, whiche we so receyue by Gods mercy, & Christes merites, embraced by faithe, is taken, accepted, and allowed of God, for our perfect and full iustification. For the more ful vnderstanding hereof, it is our partes and duetie, euer to remembre the greate mercy of God, how that (al the worlde being wrapped in synne, by breakyng of the law) God sent hys onely sonne, our sauior Christe into this worlde, to fulfill the lawe for vs: and by shedyng of his moste precious bloud, to make a sacrifice and satisfactiō or (as it maye be called) amendes, to hys father for our synnes: to asswage his wrathe and indignacion conceiued against vs, for thesame. In so much that infantes, beyng baptised, and dyyng in their infancie, are by this sacrifice, washed from their synnes, brought to Gods fauor, and made his children, and inheritors of hys kyngdome of heauen. And they whiche

The efficacie of Christes Passion and oblacion.

whiche actually do synne after their baptisme, whē thei conuerte and turne agayn to God vnfainedly, thei are likewise washed by this sacrifice from their synnes, in suche sorte, that there remaineth not anye spotte of synne, that shalbe imputed to their dampnacion. This is that iustificacion, or righteousnes, whiche sainct Paule speaketh of, when he saieth: no man is iustified, by the workes of the law, but freely by faith in Jesus Christ. And again he saith: we beleue in Christ Jesu, that we be iustified freely, by the faith of Christ, & not by the workes of the lawe, because that no mā shalbe iustified by the workes of the law. And although this iustificatiō, be free vnto vs, yet it commeth not so freely vnto vs, that there is no raunsome paied therfore at all. But here may mannes reason be astonied, reasoning after this fashion: if a raunsome be payed for oure redemption, then is it not geuen vs freely: For a prisoner that paieth his raunsome, is not let go freely, for if he go freely, then he goeth without raunsome: for what is it els to go freely, then to be set at libertie, without payment of raunsome. Roma. viii. Obiection.

This reason is satisfied by the greate wisedome of God, in this mistery of our redemptiō, who hath so tempered his iustice and mercy together, that he would neither, by his iustice condempne vs, vnto the perpetuall captiuitie of the deuill, and his prison of hel, remediles for euer, without mercy: nor by his mercy deliuer vs clerely, without iustice, or paiment of a iust raunsome: but with his endlesse mercy he ioyned his moste vpright and equall iustice. His greate mercy he shewed vnto vs, in deliuering In aunswere

vs from our former captiuitie, without requirynge of any raunsom to be paied, or amẽdes to be made, vpon our partes: which thyng, by vs had been impossible to be doen. And where as it laye not in vs, that to do, he prouided a raunsome for vs, that was the moste precious body & bloud of his awne moste dere and best beloued sonne Jesu Christ: who besides his raunsom, fulfilled the law for vs perfectly. And so the iustice of God, & his mercy did embrace together, and fulfilled the mistery of our redemption. And of this iustice and mercy of God knit together, speaketh saincte Paule, in the .iii. Chapiter to the Romains: al haue offended, & haue nede of the glory of God, iustified frely by his grace, by redemption, which is in Jesu Christ, whom God hath set furth to vs, for a reconciler, & peace maker, through faith in his bloud, to shewe his righteousnesse. And in the .x. Chapiter: Christ is the ende of the law, vnto righteousnes, to euery man that beleueth. And in the .viii. Chapi: that whiche was impossible by the lawe, in asmuche as it was weake by the flesh, God sendyng his awne sonne, in the similitude of synfull flesh, by synne dampned synne in the flesh, that the righteousnesse of the lawe, might be fulfilled in vs, which walke not after the flesh, but after the spirite.

Roma. iii

Roma. x.

Roma. viii.

Thre thinges must go together in oure iustificacion.

In these forsaied places, the Apostle toucheth specially three thynges, whiche muste concurre and go together, in our iustificacion. Vpon Gods part, his greate mercye and grace: vpon Christes parte, iustice, that is, the satisfaccio of Gods iustice, or the price of our redempcio, by the offeryng of his body and shedyng of his bloud, with fulfillyng of ỹ law, perfectly

perfectely throughly: and vpon our part, true and liuely fayth in the merites of Jesu Christe, whiche yet is not oures, but by Gods worckyng in vs. So that in our iustification, is not onely Gods mercye and grace, but also his iustice, whiche the Apostle calleth the iustice of God, and it cõsisteth in paiyng our raunsome, and fulfillyng of the lawe: and so the grace of God, doeth not exclude ỹ iustice of God, in oure iustificacion, but onely excludeth the iustice of man, that is to saie, the iustice of our woorkes, as to be merites of deseruyng our iustificaciõ. And therefore saincte Paule declareth here nothyng, vpon the behalf of man, concernyng his iustificaciõ, but onely a true and liuely faith, whiche neuertheles is the gift of God, and not mannes onely worke without God. And yet that faythe, doeth not exclude repentaunce, hope, loue, dread, and the feare of God, to be ioyned with fayth, in euery mã that is iustified: but it excludeth thẽ frõ the office of iustifiyng. So that although thei be all present together in him that is iustified, yet thei iustifie not all together. Nor that fayth also, doth not exclude the iustice of oure good woorkes, necessarily to be doen afterward of duetye, towardes God (for wee are moste bounden to serue God, in doyng good deedes, commaunded by hym in his holy scripture, all the dates of oure life): But it excludeth them, so that we may not doo them, too this intent, to be made good by doyng of them. For all the good woorkes that we can do, bee vnperfecte, and therforenot able to deserue our iustificatiõ: but our iustificacion doeth come frely, by the mere mercye of GOD, and of so greate and free mercye, that whereas

How it is to be vnderstand that faith iustifieth, without woorkes.

whereas all the worlde was not able of their selfes, to paye any parte towardes their raunsome, it pleased our heauenly father, of his infinite mercy, without any our deserte, or deseruyng, to prepare for vs the mooste precious iewelles of Christes body and bloud, wherby our raunsome might be fully paied, the law fulfilled, and his iustice fully satisfied. So that Christe is nowe the righteousnesse of all them, that truely doo beleue in hym. He for them payed their raunsome, by his death. He for them, fulfilled the lawe in his life. So that nowe, in hym, and by hym, euery true Christian man may be called a fulfiller of the lawe, forasmuche as that, whiche their infirmitie lacketh, Christes iustice hathe supplied.

Before was declared at large, that no mann can be iustified by his awne good workes, because that no manne fulfilleth the lawe, accordyng to the full request of the lawe. And saincte Paule, in his Epistle to the Galathiãs, proueth thesame, saiyng thus

Galat, iii, If there had been any lawe geuen, whyche coulde haue iustified, verely, righteousnesse shoulde haue been by the lawe. And again he saieth: if righteousnesse be by the lawe, then Christe died in vain. And again he saieth: you that are iustified by the lawe, are fallen away from grace. And furthermore, he

Ephe. ii writeth to the Ephesians, on this wise: by grace are ye saued through fayth, and that not of your selues: for it is the gift of God, and not of workes, lest any man should glorie. And to be shorte, the summe of all Paules disputation, is this: that if iustice come of woorkes, then it commeth not of grace: And if it come of grace, then it commeth not of woorkes.

And

And to this ende, tendeth all the Prophetes as. S. Peter saieth, in the tenth of the Actes: of Christe, all the Prophetes (saieth saincte Peter) doo witnesse, that through his name, all thei that beleue in hym, shall receiue the remission of synnes. And after this wise to bee iustified, onely by this true and liuely faithe in Christe, speaketh all the olde and auncient aucthors, bothe Grekes and Latyns. Of whom I will specially reherse three: Hillary, Basill, and Ambrose. Sainct Hillary saieth these woordes plainly in the nyneth Canon, vpon Matthew: Faithe onely iustifieth. And saincte Basill, a Greke aucthor writeth thus: This is a perfect and a whole reioysyng in God, when a man auaunteth not hymselfe, for his awne righteousnesse, but knowledgeth hymselfe, to lacke true iustice and righteousnesse, and to be iustified by the onely faithe in Christe: And Paule (saith he) doeth glory in the contempt of his awne righteousnesse, and that he loketh for the righteousnesse of God, by faithe.

Acts. x.

Faithe onely iustifieth, is the doctrine of old doctors.

Philip. iii.

These bee the verie woordes of saincte Basill. And saincte Ambrose, a Latyn aucthor, saieth these woordes: This is the ordinaunce of God, that he whiche beleueth in Christ, should be saued, without woorkes, by faithe onely, freely receiuyng remission of his synnes. Consider diligentely these woordes: without woorkes, by faithe onely. Freely, we receiue remission of our synnes. What can bee spoken more plainly, then to saie: that freely, without woorkes, by faithe onely, wee obtein remission of our synnes: These and other like sentences, that we be iustified by faithe onely, freely, and without woorkes, we do

reade oftymes in the moste beste and auncient wri-
ters. As beside Hillary, Basill, and saincte Ambrose
before rehersed: we reade thesame in Origene, sainct
Chrisostome, saincte Cyprians, saincte Augustine,
Prosper. Decomenius, Photius, Bernardus, An-
selme, and many other aucthors, Greke and Latin.
Neuertheless, this sentence: that we bee iustified by
faithe onely: is not so meante of theim, that thesaied
iustifiyng faithe is a lone in man, without true re-
pentaunce, hope, charitie, dread and the feare of God,
at any tyme and season. Nor when thei saie: that we
bee iustified frely: thei meane not, that we should or
might afterward bee idle, and that nothyng should
bee required on our partes afterward. Neither thei
meane not so to be iustified without our good wor-
kes, that we should do no good woorkes at all, like
as shalbe more expressed at large herafter. But this
proposicion, that we be iustified, by faith onely, fre-
ly, and without workes: is spoken, for to take awais
clerely all merite of our woorkes, as beyng insuffi-
ciente, to deserue our iustificacion at Gods handes,
and thereby moste plainly to expresse the weakenes
of man, and the goodnes of God, the great infirmi-
tie of our selfes, and the might and power of God,
the imperfectnes of our awne workes, and the moste
aboundaunt grace of our sauior Christe. And ther-
fore wholy to ascribe the merite and deseruyng of
our iustificacion, vnto Christe onely, and his moste
precious blood sheding. This faithe the holy scrip-
ture teacheth: this is the strong rocke and founda-
cion of christian religion: this doctrine all olde and
auncient aucthors of Christes churche do approue:

Faithe alone
how it is to
vnderstande.

this

this doctrine, auaunceth and setteth furthe the true glory of Christe, and suppresseth the vain glory of man: this, whosoeuer denieth, is not to bee reputed for a christian manne, not for a setter furth of Christes glorie, but for an aduersary to Christe and his Gospell, and for a setter furthe of mennes vainglorie. And although this doctrine bee neuer so true, (as it is moste true in deede) that we be iustified freely, without all merite of our awne good workes (as sainct Paule doth expresse it) and freely, by this liuely and perfecte faithe in Christe onely, as the auncient authors vse to speake it: yet this true doctrine muste bee also truly vnderstande, and moste plainly declared, least carnall men should take vniustly occasion therby, to liue carnally after the appetite and will of the worlde, the flesche, and the deuill. And because no man should erre, by mistakyng of this doctrine, I shall plainely and shortely so declare the right vnderstandyng of thesame, that no man shall iustly thynke, that he maie thereby take any occasiō of carnall libertie, to folowe the desires of the flesche, or that thereby, any kynde of synne shalbe committed, or any vngodly liuyng the more vsed.

The profite of the doctrine of faith only iustifieth.

What they be that impugne the doctrine of faith only iustifieth.

A declaracion of this doctrine: faith without workes iustifieth.

First, you shall vnderstande, that in our iustificacion by Christe, it is not al one thyng, the office of God vnto man, and the office of manne vnto God. Iustification is not the office of man, but of God: For man cannot iustifie hymself by his awne woorkes, neither in parte nor in the whole, for that were the greatest arrogancie & presumption of man, that Antichrist could erect against God, to affirme, that a man might, by his awne woorkes, take awaie and

Iustificacion is the office of God onely.

purge his awne synnes, and so iustifie hymself. But iustificacion is the office of God onely, and is not a thyng, whiche we rendre vnto hym, but whiche wee receiue of hym, not whiche we geue to hym, but whiche wee take of hym, by his free mercie, and by the onely merites, of his most derely beloued sonne, our onely redemer, sauior, and iustifier, Jesus Christe. So that the true vnderstandyng of this doctrine: We bee iustified frely by faithe, without woorkes: or that we bee iustified by faithe in Christe onely, is not, that this our awne acte to beleue in Christe, or this our faithe in Christe, whiche is within vs, doth iustify vs, and merite our iustificacion vnto vs (for that wer to compt our selfes, to bee iustifted by some acte or vertue, that is within oure selfes): But the true vnderstandyng and meaning therof, is that although wee heare Gods woorde, and beleue it: although we haue faithe, hope, charitie, repentaunce, dreade, and feare of God within vs, and doo neuer so many good woorkes thereunto: yet we muste renounce the merite of all our saied vertues, of faithe, hope, charitie, and all our other vertues, and good deedes, whiche we either haue doen, shall do, or can do, as thynges that bee farre to weake, and insufficient and vnperfect, to deserue remission of our synnes, and our iustificacion, and therefore wee muste truste onely in Gods mercie, and in that sacrifice, whiche our high priest, and sauior Christ Jesus, the sonne of God, once offered for vs vpon the crosse, to obtein thereby Gods grace, and remission, aswell of oure originall synne in baptisme, as of all actuall synne cõmitted by vs after our baptisme, if we truly

repent

repente and conuert vnfainedly to hym again. So that as saincte Jhon Baptist, although he were neuer so verteous and Godly a man, yet in this matter of forgeuyng of synne, he did put the people frō hym, and appoynted them vnto Christ, saiyng thus vnto theim: Behold, yonder is the lambe of GOD, Jhon.1. whiche taketh awaie the synnes of the worlde: euen so, as greate and as Godly a vertue as the liuely faithe is, yet it putteth vs from it self, and remitteth or appoynteth vs vnto Christe, for to haue onely by hym remission of oure synnes, or iustification. So that our faithe in Christe (as it wer) saieth vnto vs thus: Jt is not J, that take awaie your synnes, but it is Christ onely, and to hym onely. J send you for that purpose, renouncyng therein al your good vertues, woordes, thoughtes, and woorkes, and onely puttyng your truste in Christe.

Thus you doo se, that the very true sense of this proposicion: Wee bee iustified by faithe in Christe onely: (accordyng to the meanyng of the old auncionte aucthors) is this: we put our faithe in Christe, that we be iustified by hym onely, that we bee iustified by Gods free mercie, and the merites of our sauior Christe onely, and by no vertue or good woorke of our awne, that is in vs, or that we can bee able to haue or to do, for to deserue thesame, Christ hymself onely, beyng the cause meritorious therof.

Here you perceiue many woordes to bee vsed, to auoyde contencion in woordes with theim, that delight to braule aboute wordes, and also to shew the true meanyng, to auoyde euill talkyng and misunderstādyng: and yet peraduenture all will not serue

with them, that be contencious: but contenders will euer forge matter of contencion, euen whē thei haue none occasion thereto. Notwithstandyng, suche bee the lesse to be passed vpon, so that the rest maie profite, whiche will be more desirous to knowe ȳ truth, then (when it is plain enough) to contende about it, and with contencious, and capcious cauilacions, to obscure and darken it. Truthe it is, that our awne workes, do not iustifie vs, to speake properly of our iustificacion (that is to saie) our workes do not merite or deserue remission of our synnes, and make vs of vniust, iust before God: but God of his mere mercie, through the onely merites and deseruynges of his sonne Jesus Christe, doth iustifie vs. Neuertheless, because faithe doth directly sende vs to Christ for remission of our synnes, and that by faith geuen vs of God, we embrace the promise of Gods mercy, and of the remission of our synnes, (whiche thyng, none other of oure vertues or woorkes properly dooth) therefore scripture vseth to saie, that faithe without workes doth iustify. And for asmuche, that it is all one sentence in effecte to saie: faithe without woorkes, and onely faithe doth iustifie vs, therfore the olde auncient fathers of the churche, from tyme to tyme, haue vttered oure iustificacion with this speache: Onely faithe iustifieth vs: meanyng none other thyng, then sainct Paule meante, when he said faithe without woorkes iustifieth vs. And because, all this is brought to passe, through the onely merites and deseruynges of our sauior Christe, and not through our merites, or through the merite of any vertue, that wee haue within vs, or of any woorke ȳ

commeth

commeth from vs: therfore, in that respect of merite and deseruing, we renounce (as it wer) altogether a-gain, faithe, workes, and all other vertues. For our awne imperfeccion, is so great through the corrup-cion of originall synne, that all is imperfect, that is within vs: faithe, charitie, hope, dreade, thoughtes, wordes and workes, and therfore, not apt to merite and deserue, any part of our iustificaciõ for vs. And this forme of speakyng vse wee in the humblyng of our selfes to God, and to geue all the glory to our sauior Christe, whiche is best worthy to haue it.

Here you haue heard the office of GOD in our iustificacion, and how we receiue it of hym, frely, by his mercie, without our desertes, through true and liuely faithe. Nowe you shall heare the office and duetie of a christian man vnto God, what we ought on our part, to rẽdre vnto God again, for his great mercie and goodnesse. Our office is, not to passe the tyme of his present life vnfrutefully and idely, af-ter that we are baptised or iustified, not caryng how fewe good woorkes we do, to the glory of God, and proffite to our neighbors: muche lesse it is our office after that wee bee once made Christes membres, to liue contrary to theselame, makyng our selfes mem-bres of the deuill, walkyng after his inticementes, and after the suggestions of the world and the flesh wherby we knowe, that we do serue the worlde, and the deuill, and not God. For that faith, whiche bring-eth furthe, (without repentaunce) either euill woz-kes, or no good workes, is not a right, pure, and li-uely faithe, but a dedde, deuilishe, counterfeite, and feined faithe, as S. Paule, and S. James call it.

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The deuils haue faith, but not the true faithe.

For eue the deuilles knowe and beleue, that Christ was borne of a virgin, that he fasted fortie daies, & fortie nightes, without meate and drynke, that he wrought all kynde of miracles, declaryng hymself verie God: Thei beleue also, that Christe for our sakes, suffered moste painfull death, to redeme vs frō eternal death, and that he rose again from death the third daie: thei beleue, that he ascended into heauen, and that he sitteth on the right hande of the father, and at the last ende of this worlde, shall come again and iudge bothe the quicke and the dedde. These articles of our faithe, the deuilles beleue, and so thei beleue all thynges that bee written, in the newe and old Testament to be true, and yet for all this faith, thei be but deuilles, remainyng still in their dampnable estate, lackyng the very true christian faithe.

What is the true and iustifyng faithe.

For the right and true christian faith is, not only to beleue that holy scripture, & all the forsaied articles of our faithe are true, but also to haue a sure trust & confidence in Gods mercifull promises, to be saued from euerlastyng dampnacion by Christe: whereof doth folowe a louing hart, to obey his commaundementes. And this true christian faithe, neither any deuil hath, nor yet any man, whiche, in the outward profession of his mouthe, and in his outward receiuyng of the sacramentes, in commyng to the churche, and in all other outwarde apparaunces, semeth to bee a christian manne, and yet in his liuyng and deedes, sheweth the contrary. For how can a manne haue this true faithe, this sure trust and confidence in God: that by the merites of Christ, his synnes be remitted, and he reconciled to the fauor of God, and

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to

to be partaker of the kyngdom of heauen by Chryst when he liueth vngodly, and denieth Chryste in his dedes. Surely, no suche vngodly man, can haue this faith & trust in God. For as they know Chryste to bee the onely sauior of the worlde, so they knowe also, that wicked men, shal not possesse the kyngdō of God. Thei know, ỹ God hateth vnrighteousnes that he will destroye all those, that speake vntruly, that those that haue doen good workes (whiche can not be doen without a liuely fayth in Chryste) shall come forth into the resurrection of lyfe, & those that haue doen euill, shall come vnto resurrectiō of iudgement: and very well they know also, that to them that be contentious, & to them that will not be obedient vnto the truth, but wil obey vnrighteousnes, shall come indignation, wrathe, and affliction. &c. Therfore, to conclude, considerynge the infinite benefites of God, shewed and exhibited vnto vs, mercifully withoute oure desertes, who hath not onely created vs of nothyng, & from a pece of vile clay, of his infinite goodnes hath exalted vs (as touchyng our soule) vnto hys awne similitude and lykenesse: but also, wheras we were cōdempned to hel, & death eternall, hath geuen his awn naturall sonne, beyng God eternall, immortall, and equall vnto himselfe, in power & glory, to bee incarnated, and to take our mortall nature vpō him, with the infirmities of the same: and in thesame nature, to suffre moste shamefull and paynful death, for our offences, to thintent to iustifye vs, & to restore vs to lyfe euerlastyng, so makyng vs also his dere beloued chyldrē, brethren vnto his only sonne, our sauior Chryst, & inheritors

Psalm. v.

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And this true christian faithe, neither any deuil hath, nor yet any man, whiche, in the outward profession of his mouthe, and in his outward receiuyng of the sacramentes, in commyng to the churche, and in all other outwarde apparaunces, semeth to bee a christian manne, and yet in his liuyng and deedes, sheweth the contrary. For how can a manne haue this true faithe, this sure trust and confidence in God: that by the merites of Christ, his synnes be remitted, and he reconciled to the fauor of God, and

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to be partaker of the kyngdom of heauen by Chryst when he liueth vngodly, and denieth Chryste in his dedes. Surely, no suche vngodly man, can haue this faith & trust in God. For as they know Chryste to bee the onely sauior of the worlde, so they knowe also, that wicked men, shal not possesse the kyngdō of God. Thei know, ỹ God hateth vnrighteousnes that he will destroye all those, that speake vntruly, that those that haue doen good workes (whiche can not be doen without a liuely fayth in Chryste) shall come forth into the resurrection of lyfe, & those that haue doen euill, shall come vnto resurrectiō of iudgement: and very well they know also, that to them that be contentious, & to them that will not be obedient vnto the truth, but wil obey vnrighteousnes, shall come indignation, wrathe, and affliction. &c. Therfore, to conclude, considerynge the infinite benefites of God, shewed and exhibited vnto vs, mercifully withoute oure desertes, who hath not onely created vs of nothyng, & from a pece of vile clay, of his infinite goodnes hath exalted vs (as touchyng our soule) vnto hys awne similitude and lykenesse: but also, wheras we were cōdempned to hel, & death eternall, hath geuen his awn naturall sonne, beyng God eternall, immortall, and equall vnto himselfe, in power & glory, to bee incarnated, and to take our mortall nature vpō him, with the infirmities of the same: and in thesame nature, to suffre moste shamefull and paynful death, for our offences, to thintent to iustifye vs, & to restore vs to lyfe euerlastyng, so makyng vs also his dere beloued children, brethren vnto his only sonne, our sauior Chryst, & inheritors

Psalm. v.

for euer with him, of his eternall kyngdō of heauē.

These greate and mercifull benefites of God (if they be wel considered) do neither minister vnto vs occasiō to be idle, & to liue without doing any good workes, neither yet stirreth vs, by anymeanes to do euill thinges: but contrarywise, if we be not desperate persones, and oure hartes harder then stones, they moue vs to rendre our selfes vnto God wholy with all our wil, hartes, mighte and power, to serue him in all good dedes, obeyng his commaundementes, during our lifes, to seke in al thinges, his glory and honor, not our sensuall pleasures & baynglory euermore dreadynge willingly to offende suche a merciful God & louing redemer, in worde, thought, or dede. And the sayde benefites of God depely considered, do moue vs, for his sake also, to be euer redy to geue our selfes to our neighbors, and asmuch as lyeth in vs, to study with all oure indeuour, to doo good to euery man. These be the fruites of the true faythe, to do good (asmuche as lieth in vs) to euery man. And aboue all thynges, and in all thinges, to auaunce the glory of God, of whome onely we haue our sanctificacion, iustificacion, saluacion, and redemption. To whome be euer glory, prayse, and honor, worlde without ende.

AMEN.

A short declaracion of the true liuely, and Christian Fayth.



THE firste entrie vnto God, (good christian people) is through faith: whereby, (as it is declared in the laste Sermon) we be iustifyed before God. And least any mā should be deceyued, for lacke of right vnderstanding thereof, it is diligently to be noted, that faythe is taken in the scripture, two maner of wayes. There is one fayth, whiche in scripture is called a dead faythe, whyche bryngeth furth no good workes, but is idle, barrain, and vnfruitefull. And this faith, by the holy Apostle sainct James, is compared to the fayth of deuilles, which beleue, God to bee true, and iuste, and tremble for feare, yet they doo nothynge well, but all euill. And suche a maner of fayth, haue the wicked and naughtie christian people, whiche confesse God (as saincte Paule sayeth) in their mouthe, but denye hym in their deedes, beynge abhominable, and wythoute the righte fayth, and to all good workes reprouea=ble. And this faith is a persuasiō and belief in mannes harte, whereby he knoweth that there is a God, and assenteth vnto all trueth of Gods moste holye worde, conteyned in holy scripture. So that it consisteth onely, in beleuing in the woorde of God, that it is true. And thys is not properlye called faythe: But as he, that readeth Cesars Commentaries, beleuyng thesame to be true, hath thereby a knowledge of Cesars lyfe, and noble actes, because he

Faithe.

A dead faith.

Iames. ii.

Titus. i.

beleueth the hiſtory of Ceſar: yet it is not properlye ſaied, that he beleueth in Ceſar, of whome he loketh for no helpe, nor benefite: Euen ſo, he that beleueth, that all that is ſpoken of God in the Bible, is true, and yet liueth ſo vngodly, that he cānot loke to enioy the promiſes and benefites of God: although it may be ſayde, that ſuche a man hath a fayth & beliefe to ỹ wordes of God, yet it is not properly ſaied, that he beleueth in God, or hath ſuche a fayth & truſte in God, wherby he may ſurely loke for grace, mercy, & eternall lyfe at Gods hand, but rather for indignacion & puniſhment, according to the merites of hys wicked life. For as it is written in a boke, entituled to be of Didimus Alexādrinus: foraſmuch as faith without workes is ded, it is not now faith: as a ded man, is not a man. This ded faith therfore, is not ỹ ſure and ſubſtancial faith, which ſaueth ſynners.

A liuely faith. Another fayth there is in ſcripture, which is not (as the forſayde fayth) idle, vnfruictfull, and dead but worketh by charitie (as S. Paule declareth.)

Galat. v Gal. v. Whiche, as the other vayn faith, is called a ded faithe, ſo maye thys be called a quicke or liuely faith. And this is not onely the cōmon beleefe of the Articles of our faith, but it is alſo a ſure truſte and confidence of the mercy of God, through oure lorde Jeſus Chriſt, and a ſtedfaſt hope of all good thynges to be receiued at Gods hande: & that although we, through infirmitie, or temptatiō of our ghoſtly enemie, do fall from hun by ſynne, yet if we returne agayn vnto hym, by true repentaunce, that he wyll forgeue & forget oure offences, for hys ſonnes ſake our ſauior Jeſus Chriſt, & will make vs inheritors

with

with him, of his euerlastyng kyngdom, and that in the meane tyme, vntyll that kyngdom come, he will be our protector and defendor in all perils & daungers, whatsoeuer do chaunce: and that, thoughsomtyme he doth sende vs sharpe aduersitie, yet ỹ euermore he wilbe a louyng father vnto vs, correcting vs for our synne, but not withdrawyng hys mercy finally from vs, if we trust in hym, and commit our selfes wholy vnto hym, hang onely vpon hym, and call vpon hym, ready to obey and serue hym. Thys is the true, liuely, and vnfained christian faith, and is not in the mouthe and outward profession onely: but it liueth, and stirreth inwardly in the hart. And thys fayth, is not without hope and truste in God, nor without the loue of God and of our neyghbors nor without the feare of God, nor without ỹ desyre to heare Gods worde, and to folowe thesame, in eschewyng euill, and doyng gladly all good workes. Hebr.xi.

Thys faith, (as sainct Paule describeth it) is the sure ground and foundaciõ of the benefites, whiche we ought to loke for, and trust to receyue of God: a certificat & sure expectation of them, although they yet sensible appere not vnto vs. And after he saith: he that cõmeth to God, must beleue, both that he is, & that he is a merciful rewarder of wel doers. And nothyng cõmendeth good men vnto God so muche as this assured faith, & trust in him. Of this faythe, iii. thinges are specially to be noted. First, that this fayth doth not lye ded in the hart, but is liuely and fruitful in bringing furth good workes. Secõd, ỹ without it, cã no good workes be doen, ỹ shalbe acceptable, & pleasaũt to God. Thirde, what maner of

Thre thynges are to bee noted of faith

good wozkes thei be, ỹ this faith doth bzyng furth.

Faithe is full of good wozkes.

For the first, as the lighte cannot be hid, but will shewe furthe it selfe, at one place oz other: So a true faith cannot be kept secret, but when occasion is offered, it will breake out, & shew it self by good wozkes. And as the liuing body of a mā euer exerciseth suche thinges, as belongeth to a natural & liuynge body, foz nourishement & pzeseruacion of thesame, as it hath nede, oppoztunitie and occasion: euen soo the soule, that hath a liuely faith in it, wil be doyng alwaye some good wozke, whiche shall declare that it is liuyng, and will not be vnoccupied. Therfoze, when men heare in the scriptures, so high cōmendacions of faythe, that it maketh vs to please God, to liue with God, and to be the childzen of God: if then they phantasie, that thei be set at libertie, frō doyng all good wozkes, and may liue as thei liste, thei trifle with God, & deceyue themselfes. And it is a manifest token that thei be farre from hauing the true and liuely faith, & also farre from knowledge, what true faith meaneth. For the very sure & liuelye christian faith is, not only to beleue all thinges of God, whiche are conteyned in holy scripture: but also, is an earnest trust, and cōfidence in God, that he doth regarde vs, and hath cure of vs, as the father of the child, whom he doth loue, and that he will be mercifull vnto vs, foz his onely sonnes sake: and that we haue our sauioz Christ, oure perpetuall aduocate & pziest, in whose onely merites, oblacion, & sufferyng we do trust, that oure offences be continually washed and purged, whensoeuer we, (repentyng truly) do returne to hym, with oure whole harte, stedfastly

determinynge

determinyng with our selfes, through his grace, to obey and serue him, in kepyng his commaundemẽtes, and neuer to turne backe again to sinne. Such is the true faythe, that the scripture doeth somuche cõmende, the whiche, when it seeth and considereth, what God hath doen for vs, is also moued through continual assistence of the spirite of God, to serue & please hym, to kepe hys fauor, to feare hys displeasure, to continue his obedient childrẽ, shewing thãkefulnes agayn, by obseruyng his cõmaundementes, and that frely, for true loue chiefly, and not for dread of punishement, or loue of temporal reward: cõsideryng how clerely, without oure deseruynges, we haue receyued his mercy and pardon frely.

Thys true fayth will shewe furthe it selfe, and cannot longe be idle. For as it is written: The iuste man doth liue by his fayth. He neither sleapeth, nor is idle, when he should wake and be wel occupyed. Iuac. ii.

And God by his prophete Hieremie sayeth: that he is a happy and blessed man, whiche hath fayth and confidence in God. For he is lyke a tree, sette by the water syde, that spreedeth hys rootes abroode towarde the moysture, and feareth not heate when it cometh: his leafe will be grene, and will not cease, to bryngе furth his fruite: Euen so, faythful men, (puttyng awaye all feare of aduersitie) wyll shewe furthe the fruite of their good workes, as occasion is offered to do them. Hierem. xvii.

The Wisemã saieth: he that beleueth in God, wil harken vnto his commaundementes. For if we do not shewe our selfes faithfull in oure conuersacion, the faith which we pretend to haue, is but a fayned Eccle. xxxii.

fayth:

faith:becauſe the true Chriſtian faith,is manifeſtly ſhewed by good liuynge,and not by wooꝛdes onely as ſainct Auguſtine ſaith: good liuyng cānot be ſeparated frō true faith,which wooꝛketh by loue.And S.Chꝛiſoſtome ſaith,faith of it ſelf, is full of good wooꝛkes,as ſone as a mā doth beleue,he ſhalbe garniſhed with thē. How plētiful this faith is of good wooꝛkes,and how it maketh the wooꝛke of one man, moꝛe acceptable to God then of another: S.Paule teacheth at large in the.xi.chap.to the Hebꝛ.ſaiyng that faith made the oblacion of Abell better, then ỹ oblaciō of Cain.This made Noe to buyld ỹ arcke. This made Abꝛahaim to foꝛſake his countrey, and all his frendes,and to go vnto a far countrey,there to dwel emong ſtraungers. So did alſo Iſaac and Iacob,depending onely of the helpe and truſt,that they had in God.And when they came to the countrey,which God pꝛomyſed them,they would buylde no cities,townes,noꝛ houſes, but liued like ſtraungers in tentes,that might euery daye be remoued. Their truſt was ſo muche in God, that they ſet but litle by any wooꝛldly thyng,foꝛ that god had pꝛepared foꝛ them,better dwelling places in heauē,of his awne foundacion and buylding.This fayth made Abꝛaham ready at Gods commaundement,to offre hys awne ſonne and heire Iſaac, whom he loued ſo well,& by whom he was pꝛomyſed to haue innumerable iſſue,emong the whiche, one ſhould be boꝛne, in whom all nacions ſhould be bleſſed:truſtynge ſo muche in God,that though he were ſlain,yet ỹ God was able by his omnipotent power,to raiſe him frō death,& perfourme his pꝛomyſe. He miſtruſted not

Libꝛo, de fide etoperibus. Capit.ii, Sermo, de lege et fide,

Hebꝛe,xi,

Gene,xiii. Gene,vi Eccle.xliii. Gene,xi.

Gene.xii. Eccle,xliii,

the

the promise of God, although vnto his reason euery thyng semed contrary. He beleued verely, that God would not forsake hym in dearth, and famine, that was in the countrey. And in al other daungers that he was brought vnto, he trusted euer that GOD would be his God, and his protector, whatsoeuer he sawe to the contrary. This faithe wrought so in the hart of Moses, that he refused to bee taken for king Pharao his doughters sonne, and to haue great inheritaunce in Egypte: thinkyng it better with the people of God, to haue affliccion, and sorowe, then with naughtie men, in synne to liue pleasauntly for a tyme. By faithe, he cared not for the threatenyng of kyng Pharao: for his truste was so in God, that he passed not of the felicitie of this worlde, but loked for the rewarde, to come in heauen, settyng his harte vpon the inuisible God, as if he had seen hym euer present before his iyes. By faithe the children of Israell passed through the redde sea. By faithe, the walles of Hierico, fel doune without stroke, and many other woūderful miracles haue ben wrought In all good men, that heretofore haue been, faithe hath brought furthe their good woorkes, and obteyned the promises of God. Exod. ii. Exod. xiiii. Iosue. vi.

Faithe, hath stopped the Lions mouthes: faithe hath quenched the force of fire: faithe hath escaped the swourdes edges: Faithe hath geuen weake men strength, victory in battaill, ouerthrowen the armies of infidelles, raised the dedde to life: faith hath made good menne to take aduersitie, in good parte: some haue been mocked and whipped, bounde and caste in prison: some haue loste all their goodes and Daniel. vi. Daniel. iii.

liued in greate pouertie: Some haue wandered in mountaines, hilles, and wilderneſſe: ſome haue been racked, ſome ſlain, ſome ſtoned, ſome ſawen, ſome rēt in peces, ſome hedded, ſome brente without mercie, and would not bee deliuered, becauſe thei looked to riſe again, to a better ſtate.

All theſe fathers, martyres, and other holy men, (whom ſainct Paule ſpake of) had their faith ſurely fixed in God, when all the worlde was againſt them. Thei did not onely knowe God to be the lorde, maker and gouernor of all men in the worlde: but alſo thei had a ſpeciall confidence and truſt, that he was and would be their God, their comfortor, aider, helper, mainteiner, and defendor. This is the chriſtian faith, whiche theſe holy men had, and we alſo ought to haue. And although thei wer not named chriſtian menne, yet was it a Chriſtian faithe that thei had, for thei loked for all benefites of GOD the father, through the merites of his ſonne Jeſu Chriſt, as we now doo. This difference is betwene theim and vs, for thei loked, when Chriſte ſhould come, and we be in the tyme: when he is come. Therfore ſaieth ſainct Auguſtine: the tyme is altered, but not the faithe. For we haue both one faith in one Chriſt. Theſame holy ghoſte alſo, that we haue, had thei, ſaith ſaincte Paule. For as the holy Ghoſte dooeth teache vs to truſt in God, and to call vpon hym as our father: ſo did he teache theim to ſaie, (as it is written): Thou Lorde, art our father and redemer, and thy name is without beginnyng and euerlaſtyng. God gaue thē then grace to bee his childzen, as he dooth vs now. But now by the commyng of our ſautor Chriſte, we haue

In Jhon. tra. xlv.

ii. Corin. iiii.

Eſaie. xliii.

haue receiued more abundantly the spirit of God in our hartes, wherby we may conceiue a greater faith and a surer trust, then many of thē had. But in effect thei & we be all one: we haue thesame faith, that thei had in God, and thei thesame, that we haue. And. S Paule so muche extolleth their faithe, because wee should no lesse, but rather more, geue our selfes wholy vnto Christ, bothe in professiō & liuyng now, whē Christ is come, then ỹ old fathers did before his cōmyng. And by al the declaraciō of s. Paule, it it euident, that the true, liuely, & christian faith, is no ded, vain, or vnfruitefull thyng, but a thyng of perfecte vertue, of wonderfull operacion and strength, bringyng furthe all good mocions and good woorkes.

All holy scripture agreably beareth witnesse, that a true liuely faith in Christ, doth bryng furth good woorkes, and therfore euery man must examine hym self diligently, to knowe, whether he haue thesame true liuely faith in his harte vnfainedly or not, whiche he shal knowe by the fruites therof. Many that professe the faithe of Christe, were in this error, that thei thought thei knewe God and beleued in hym, when in their life thei declared the contrary: whiche error, saincte Jhon in his firste Epistle confutyng, writeth in this wise: hereby we are certified, that we knowe God, if we obserue his commaundementes: he that saieth, he knoweth God, & obserueth not his commaundementes, is a liar, and the truth is not in hym. And again he saieth, whosoeuer synneth, doth not se God, nor knowe hym: let no man deceiue you welbeloued childzen. And moreouer he saith: hereby we know ỹ we be of the truth, & so we shall perswade

i. Jhon. ii.

i. Jhon. iii.

i. Jhon. iii.

1.Jhon.iii. our hartes before hym: For if our awne hartes re-
proue vs, God is aboue our hartes, and knoweth al
thynges. Welbeloued, if our hartes reproue vs not
then haue wee confidence in God, and shall haue of
hym whatsoeuer we aske, because we kepe his com-
maundementes, & do those thynges that please hym
1.Iohn.v. And yet further he saieth: Euery man that beleueth
that Jesus is Christ, is borne of God: and we know
that whosoeuer is borne of God, doth not synne: but
the generacion of God purgeth hym, and the deuill
doth not touche hym. And finally he cõcludeth: and
1.Jhon.v. shewyng the cause, why he wrote this epistle saieth:
For this cause haue I thus written vnto you, that
you may know, that you haue euerlastyng life, whi-
che do beleue in the sonne of God. And in his thirde
iii.Jhon.i. Epistle, he confirmeth the whole matter of faith and
workes, in fewe wordes, saiyng: he that doth well, is
of God, and he that dooth euill, knoweth not God.
And as sainct Jhon saith: that as the liuely know-
ledge, and faithe of God, bringeth furth good wor-
kes: so saieth he likewise of hope and charitie, that
1 Jhon.iii. thei cannot stand with euil liuyng. Of hope he wri-
teth thus: we knowe that when God shal appere, we
shalbe like vnto hym, for we shall se him, euen as he
is. And whosoeuer hath this hope in hym, doth pu-
rifie himself, like as God is pure. And of charitie he
1.Jhon.ii. saieth these wordes: he that doth kepe Gods worde,
or commaundement, in hym is truly the perfect loue
1.Iohn.v. of God. And again he saith: this is the loue of God
that wee should kepe his commaundementes. And
sainct Jhon wrote not this, as a subtile proposicion
deuised of his awne phãtasie, but as a moste certain

and

and necessarie truthe, taught vnto hym by Christe hymself, the eternall and infallible veritie, who in many places doth moste clerely affirme, that faithe hope, and charitie, cannot consist without good and Godly workes. Of faithe, he saith: He that beleueth in the sonne, hath euerlastyng life, but he ỹ beleueth not in the sonne, shall not se that life, but the wrathe of God remaineth vpon hym. And thesame he cõfirmeth with a double othe, saiyng: forsothe & forsothe, I say vnto you, he that beleueth in me, hath euerlastyng life. Now, for asmuche as he that beleueth in Christ, hath euerlasting life, it must nedes cõsequẽtly folow, that he that hath this faith, must haue also good workes, and be studious to obserue Gods cõmaundementes obediently. For to theim that haue euil workes, and lead their life in disobedience, and transgression of Gods commaundementes, without repentaũce, perteineth not euerlasting life, but euerlastyng death, as Christe hymself saieth: thei that do well, shall go into life eternall, but thei that do euil, shall go into the eternall fire. And again he saith, I am the first letter and the last, the beginnyng and ỹ endyng: to him that is a thirst, I wil geue of the wel of the water of life frely: he that hath ỹ victory, shal haue all thynges, & I wil be his God, and he shalbe my sonne: but thei that be fearfull, mistrustyng god and lackyng faith, thei that be cursed people & murderers, & fornicators, & sorcerers, & Idolaters, & all liars shall haue their porcion in ỹ lake, that burneth with fire & brimstone, which is the secõd death. And as Christe vndoubtedly affirmeth, that true faithe bringeth furth good workes: so doth he say likewise

Ihon iii.
i. Ihon. v.

Ihon. vi.

Matth. xxv.

Apoca. xxi.

Charity bringeth furthe good workes Ihon. xiiii.

Jhon.xiiii. of charitie. Whosoeuer hath my cõmaũdementes & kepeth them, ỹ is he, ỹ loueth me. And after he saith: he that loueth me, will kepe my worde, & he ỹ loueth me not, kepeth not my wordes. And as ỹ loue of god is tried by good workes, so is the feare of God also,

Eccle.i. Eccle.xv. as the wisemã saith: the dread of God putteth away syn. And also he saith: he ỹ feareth God will do good workes. A man may sone deceiue himself, & thinke in his awne phãtasy, that he by faith knoweth god, loueth hym, feareth him, and belongeth to hym, whẽ in very dede he doth nothyng lesse. For the triall of all these thynges, is a very godly and christian life. He ỹ feleth his hart set to seke gods honor, & studieth to know the wil & commaundementes of God, & to conforme hymself therunto, & leadeth not his life afte ỹ desire of his awne flesh, to serue the deuil by syn, but setteth his mynd to serue God, for Gods awne sake, and for his sake also to loue all his neighbors, whether thei be frẽdes or aduersaries, doyng good to euery mã (as opportunitie serueth) & willyngly hurtyng no man: suche a man may well reioyce in God, perceiuyng by the trade of his life, that he vnfained ly hath the right knowledge of God, a liuely faith, a constant hope, a true, and vnfained loue and fear of god. But he that casteth away the yoke of gods cõmaundementes frõ his necke, and geueth hymself to liue without true repentaũce, after his awne sensual mynd and pleasure, not regardyng to knowe Gods worde, & much lesse to liue accordyng therunto: such a man clerely deceiueth hymself, & seeth not his awn hart, if he thinketh, ỹ he either knoweth god, louteh hym, feareth hym, or trusteth in hym. Some peraduenture

uenture phantasy in thẽselfes, ẏ thei belong to god, although thei liue in syn, & so thei com to the church and shew thẽselfes as gods dere childrẽ. But s. Jhõ saith plainly: if we sai, ẏ we haue any company with god, & walke in darkenes, we do lie. Other do vainly thinke, ẏ thei knowe and loue god, although thei passe not of the cõmaundementes. But s. Jhon saith clerely: he ẏ saith J knowe god, and kepeth not his cõmaundementes, he is a liar. Som fully perswade theimselfes, that thei loue God, when thei hate their neighbors. But s. Jhon saith manifestly: if any man say, J loue god, & yet hateth his brother, he is a liar. He that saieth, that he is in the light, and hateth his brother, he is still in darkenes, He ẏ loueth his brother, dwelleth in the light, but he that hateth his brother, is in darkenes, and walketh in darkenes, and knoweth not whether he goeth: For darkenes hath blinded his yes. And moreouer he saith: hereby we manifestly knowe the children of God, frõ the childrẽ of the deuill: he that doth not righteously, is not the childe of God, nor he that hateth his brother.

i. Johan. i.
i. Jhon. ii.
i. Johan. iiii.
i Jhon. ii.
i. Jhon. iii.

Deceiue not your selfes therefore, thinkyng that you haue faithe in God, or that you loue God, or do trust in hym, or do feare hym, when you liue in sinne for then your vngodly and synfull life, declareth the contrary, whatsoeuer ye say or thinke. It perteineth to a christian man, to haue this true christian faith, and to trie hymself, whether he hath it or no, and to knowe what belongeth to it, and how it doth worke in hym. It is not the worlde, that wee can truste to: the worlde, and all that is therein, is but vanitie. It is God that muste bee our defence and protection,

against

against all temptacion of wickednes, & synne, errors superstition, idolatry, & al euill. If al the worlde were on our side, & God against vs, what could the worlde auaile vs? Therfore let vs set our whole faithe, and trust in god, & neither the worlde, ỹ deuil, nor al ỹ power of thẽ, shal preuaile against vs. Let vs therfore (good christiã people) try & examine our faith what it is: let vs not flatter our selfes, but loke vpon our workes, and so iudge of our faith, what it is. Christ himself speaketh of this matter, and saith: the tree is knowen by the frute. Therfore let vs do good workes, and therby declare our faith, to be ỹ liuely christian faithe. Lette vs by suche vertues as ought to spring out of faith, shewe our eleccion to be sure and stable, as s. Peter teacheth. Endeuor your selfes to make your callyng & eleccion certain by good workes. And also he saieth: minister or declare in youre faith, vertue, in vertue, knowledge, in knowledge, tẽperaunce, in tẽperaunce, pacience, again in pacience godlines, in godlines, brotherly charitie, in brotherly charitie, loue. So shal we shewe in deede, that we haue the very liuely christian faith: & maie so bothe certifie our conscience the better, ỹ we be in the right faith, & also by these meanes confirme other men. If these fruites do not folowe, wee doo but mocke with God, deceiue our selfes, & also other men. Well may we beare the name of christian men, but we do lacke the true faithe, that doth belong thereunto. For true faith doth euer bring furth good workes, as s. Ja-

Math. xviii.

i. Peter. iii.

ines saieth: shewe me thy faithe by thy deedes. Thy deedes and workes must be an open testimoniall of thy faithe: otherwise, thy faith beyng without good

James. ii.

workes

workes, is but the deuils faith, ỹ faith of the wicked a p̃hantasy of faith, & not a true christian faith. And like as the deuils & euil people, be nothyng the better for their counterfet faith, but it is vnto them the more cause of dãpnacion: so thei ỹ be christened, and haue receiued knowledge of God, & of Christes merites, and yet of a set purpose do liue idlely, without good workes, thinkyng ỹ name of a naked faith, to be either sufficiẽt for thẽ, or els settyng their mindes vpõ vain pleasures of this world, do liue in syn w̃out repentaũce, not vttcryng the fruites, ỹ do belõg to such an high profession, vpon suche p̃sũpteous persõs, & wilfull sinners, must nedes remain ỹ great vengeaũce of God, & eternal punishment in hel prepared for ỹ deuil & wicked liuers. Therfore, as you profesſe ỹ name of Christ, (good christian people) let no suche phantasy and imaginacion of faith, at any tyme beguile you, but be sure of your faith, try it by your liuyng, loke vpon the fruites ỹ commeth of it, marke the increase of loue & charitie by it, towardes God and your neighbor, & so shal you perceiue it to be a true liuely faith. If you fele & perceiue suche a faith in you, reioyce in it, & be diligẽt to maintein it, and kepe it stil in you: let it be daily increasyng, and more & more, by wel workyng, & so shal ye be sure, ỹ you shal pleace god by this faith: & at the length (as other faithful mẽ haue doen before) so shal you (whẽ his wil is) come to him, & receiue thẽde and final reward of your faith (as s. Peter nameth it) the salua- i. Peter. i.
cion of your soules: the which God graunt vs, that hath promised thesame vnto his faithfull. To whõ, be all honor and glory, worlde without ende. Amen.

¶ An Homelie, or Sermõ, of good woorkes annexed vnto faithe.

IN the last Sermon was declared vnto you, what the liuely & true faithe of a Christian man is: that it causeth not a man to bee idle, but to bee occupied in bringing furthe good woorkes, as occasion serueth.

No good woorke can bee dooen withoute faithe.

Now by Gods grace shalbe declared the second thyng, that before was noted of faithe, that without it can no good woorke bee doen, acceptable & pleasaunt vnto God. For as a braũche cannot beare fruit of it self (saith our sauior Christ) except it abide in the vine, so cannot you, except you abide in me: I am the vine, & you be the braunches he that abideth in me, & I in hym, he bringeth furth muche fruite: for without me, you can doo nothyng.

Ihon. xv

And S. Paule proueth. ỹ Enoche had faithe, because he pleased God. For without faith (saith he) it is not possible to please God. And again to the Romai. he saith: whatsoeuer woorke is doen without faithe, it is synne. Faith geueth life to the soule, and thei bee almuche ded to God that lacke faith, as thei be to the world, whose bodies lacke soules. Without faith al that is doen of vs, is but ded before God, although the woorke seme neuer so gaye and glorious before man. Euen as the picture grauen or painted, is but a ded representacion of the thyng it self, and is with out life, or any maner of mouyng: so bee the woorkes of all vnfaithful persones before God. Thei do appere to be liuely woorkes, & in deede thei be but ded, not auailyng to the eternall life. Thei bee but shadowes

Hebre. xi.

Roma. xiiii.

dowes and shewes of liuely and good thynges, and not good and liuely thynges in dede. For true faith doth geue life to the wozkes, and out of suche faithe come good woozkes, that be very good woozkes in dede, and without it, no wozke is good befoze God: as saieth saincte Augustine: wee muste set no good wozkes befoze faithe, noz thynke that befoze faithe, a man maie doo any good wozke: foz suche wozkes, although thei seme vnto men, to bee pzaise wozthie, yet in deede thei be but vain, and not allowed befoze GOD. Thei bee as the course of a hozse, that runneth out of the way, whiche taketh greate labоz, but to no purpose. Let no man therfoze (saieth he) recken vpon his good wozkes befoze his faithe. Whereas faithe was not, good woozkes were not: The intent (saieth he) maketh the good wozkes, but faith muste guide and ozder thintent of man. And Christe saith: if thyne iye be naught, thy whole body is ful of darkenesse. The iye doth signifie the intent (saith sainct Augustine) wherwith a man doth a thyng. So that he, whiche doth not his good wozkes with a Godly intent and a true faithe, that woozketh by loue, the whole body beside, (that is to saie) all the whole nũbze of his wozkes is darke, and there is no light in it. Foz good deedes bee not measured by the factes theimselfes, and so dissered from vices, but by the endes and intentes, foz the whiche thei bee doen. If a Heathen man clothe the naked, feede the hongery, and do suche other like wozkes: yet because he doth theim not in faithe, foz the honoz and loue of God, thei be but ded, vain and fruitles woozkes to hym.

In prefati. Plalme xxxi.

Matth. vi.

In prefati. Plalme. xxxi.

Faithe is it, that dooth commence the woozke to

God:(foz as sainct Augustine saieth) whether thou wilt oz no,that wozke that commeth not of faithe,is naught: where the faithe of Chzist is not the foundacion,there is no good wozke,what buyldyng soeuer we make.There is one wozke, in the whiche bee all good wozkes, that is,faithe, whiche wozketh by charitie:if thou haue it,thou hast the grounde of all good wozkes.Foz the vertues of strength, wisedom temperaunce, and iustice, bee all referred vnto this same faithe.Without this faithe, we haue not them but onely the names and shadowes of them,(as S. Augustine saieth.)All the life of them that lacke the true faithe,is synne: and nothyng is good without him,that is the aucthoz of goodnes:where he is not there is but feined vertue, although it be in the best wozkes.And sainct Augustine declaryng this verse of the Psalme:the Turtle hath founde a nest,where she maie kepe her young birdes:saieth,that Iewes, heretiques,and pagans, do good wozkes:they cloth the naked, feede the pooze,and do other woozkes of mercie,but because thei be not doen in the true faith therefoze the birdes bee loste. But if thei remain in faithe, then faithe is the neste and sauegard of their birdes,that is to saie,safegarde of their good woozkes,that the reward of them be not vtterly lost.And this matter(whiche sainct Augustin at large in many bokes disputeth) saincte Ambzose concludeth in fewe wozdes,saiyng:he that by nature would withstand vice,either by naturall will oz reason, he doth in vain garnishe the tyme of this life, and atteineth not the verie true vertues:foz without the wozshippyng of the true God, that whiche seemeth to be vertue,

De vocati Gentium. Lib.i.capi.iii.

tue, is vtce. And yet mooste plainly to this purpose wziteth S. Jhon Chzilo. in this wise: you shall fynde many, whiche haue not the true faith, & be not of the flocke of Chzist, and yet (as it appereth) thei flozishe in good wozkes of mercy. You shall finde theim full of pitie, compassion, and geuen to iustice, and yet foz all that, thei haue no fruite of their wozkes, because the chief wozke lacketh. Foz when the Jewes asked of Chziste, what thei should do to wozke good wozkes, he answered: this is the wozke of god, to beleue in hym whom he sente. So that he called faithe the wozke of god. And assone as a mã hath faith, anone he shall flozish in good wozkes: foz faith of it selfe is full of good wozkes, and nothyng is good without faith. And foz a similitude, he saith, that thei whiche glister and shine in good wozkes, without faithe in God, be like ded men, which haue goodly and pzecious tõbes, and yet it auaileth them nothyng. Faith may not be naked without good wozkes: foz then it is no true faith: and when it is adioyned to wozkes yet it is aboue the wozkes. Foz as men that be very men in deede, first haue life, and after be nozished: so must our faithe in Chzist go befoze, and after be nozished with good wozkes. And life maie be without nozishment, but nozishment cannot be without life. A man must nedes be nozished by good wozkes, but first he must haue faithe: he that doth good deedes, yet without faith, he hath no life. I can shew a man that by faith without wozkes liued, & cam to heauẽ but without faithe, neuer man had life. The thiefe that was hanged when Chzistе suffered, did beleue onely, and the mostе mercifull God did iustify him.

In sermone de fide, lege & spiritu sancto

Jhon. vi.

And becauſe no manne ſhall obiecte, that he lacketd tyme to doo good wooꝛkes, foꝛ els he would haue doen them: truthe it is, and I will not contend therin: but this I will ſurely affirme, that faithe onely ſaued hym. If he had liued, and not regarded faith, and the woꝛkes thereof, he ſhould haue loſt his ſaluaciõ again. But thisis the effecte that I ſaie, that faithe by it ſelf ſaued hym, but wooꝛkes by themſelfes neuer iuſtified any man. Here ye haue heard the mynd of ſainct Chꝛiſoſtome, wherby you maie perceiue, that neither faith is without woꝛkes (hauyng oppoꝛtunitie therto) noꝛ woꝛkes can auaile to eternall life without faithe.

what woꝛkes thei are that ſpꝛing of faith

Now to pꝛocede to the third parte (whiche in the foꝛmer Sermon was noted of faithe) that is to ſay, what maner of woꝛkes thei be, whiche ſpꝛing out of true faithe, and leade faithfull menne vnto eternall life: This cannot bee knowen ſo well, as by our ſa-

Matth.xix. uioure Chꝛiſte hymſelf, who was aſked of a certain greate man theſame queſtion. What wooꝛkes ſhall I do (ſaid a Pꝛince) to come to euerlaſtyng life? To

Matth.xix. whom Jeſus aunſwered: If thou wilte come to the eternall life, kepe the commaundementes. But the Pꝛince not ſatiſfied herewith, aſked farther, whiche commaundementes? The Scribes and Phariſeis had made ſo many of their awne lawes and tradicions, to bꝛing men to heauen, beſides Gods cõmaũdementes, that this mas was in doubte, whether he ſhould come to heauen by thoſe lawes & tradicions oꝛ by the lawes of God: & therfoꝛe he aſked Chꝛiſte, whiche commaundementes he meante? Whereunto Chꝛiſte made hym a plain aunſwere, reherſyng the

commaundementes

commaundementes of GOD, saiyng: Thou shalte not kill, thou shalt not commit adultery, thou shalte not steale, thou shalte not beare false witnesse, honor thy father and mother, and loue thy neighboure as thy self. By whiche woordes, Christe declared, that the lawes of GOD, bee the very waie that do leade to eternall life, and not the tradicions, and lawes of menne. So that this is to be taken for a moste true lesso taught by Christes awne mouth, that the wozkes of the mozal commaundementes of God, be the very true wozkes of faithe, whiche leade to the blessed life to come. But the blyndenesse and malice of man, euen from the begiunyng, hath euer been redy to fal from Gods commaundementes. As Adam the first manne, hauyng but one commaundement, that he should not eate of the fruite forbidden, notwithstandyng Gods commaundement, he gaue credite vnto the woman, seduced by the subtile perswasion of the Serpente, and so folowed his awne will, and lefte Gods commaundemente. And euer synce that tyme, al his succession hath been so blinded through original sinne, that thei haue been euer ready to declyne from God and his lawe, and to inuent a newe waie vnto saluacio, by wozkes of their awne deuise: so muche, that almoste all the wozlde forsakyng the true honor of the onely eternall, liuyng God, wandered aboute their awne phantasies, wozshippyng some the Sonne, the Moone, the sterres: some Iupiter, Iuno, Diana, Saturnus, Apollo, Neptuns Ceres, Bacchus, and other dedde men and women. Some therewith not satisfied, wozshipped diuerse kyndes of beastes, birdes, fishe, foule, and serpentes, euery

Mach. xix.

The wozkes pleade to heaue, be the wozkes of Gods commaundementes.

Man fro his firste fallyng from Godes commaundementes, hath euer ben redy to do the like, and to deuise wozkes of his awne phantasye to please God withall.

The deuilles Idolatrye of the Gentiles.

euery Region, toune, and house, in maner beyng di-
uided, and settyng vp Images of suche thynges as
thei liked, and worshippyng thesame. Suche was
the rudenes of ỹ people, after thei fell to their awne
phantasies, and left the eternall liuyng GOD and
his commaundementes, that thei deuised innume-
rable Images, & Gods. In whiche error and blind-
nes thei did remain, vntill suche tyme as almightie
GOD, pitiyng the blyndnesse of man, sent his true
prophet Moses into the worlde, to reprehende this
extreme madnes, and to teache the people to knowe
the onely liuyng God, and his true honor and wor-
shippe. But the corrupt inclinaciou of man, was so
muche geuen to folowe his awne phãtasies, and (as
you would saie) to fauoure his awne birde, that he
brought vp hymself, that al the admonicions, exhor
tacions, benefites, and threatnynges of God, could
not kepe hym from suche his inuencions. For not-
withstandyng al the benefites of God, shewed vnto
the people of Israell, yet when Moses went vp into
the mountain, to speake with almighty God: he had
taried there but a few daies, when the people began
to inuent new gods. And as it came in their heddes,
thei made a calfe of golde, and kneled doune & wor-
shipped it. And after that, thei folowed the Moabi-
tes, & worshipped Beelphegor the Moabites God.
Read the boke of Judges, the boke of the Kynges
and the Prophetes, and there shal you find, how in-
constant the people wer, how ful of inuencions, and
more redy to runne after their awne phãtasies, then
Gods moste holy commaundementes. There shall
you reade of Baall, Moloche, Chamos, Mechom,
Baalpeor,

The deuises & Idolatrye of the Gentiles.

Exod. xxii.

Baalpeor, Astaroth, Beel the dragon, Priapus, the brasen serpente, the twelue signes, and many other: vnto whose images, the people with greate deuocion, inuented Pilgrimages, preciously deckyng and censyng them, kneling doune and offering to them, thinking that, an high merite before God, and to be esteined aboue the preceptes and commaundementes of God. And where at that tyme, God cõmaunded no sacrifice to be made, but in Jerusalem onely they did cleane contrary; makynge aulters and sacrifices euery where, in hylles, in wooddes, and in houses, not regardyng Gods cõmaundemẽtes, but esteinynge theyr awne phantasyes and deuocion, to be better then theim. And the error hereof was so spred abrode, that not onely the vnlearned people, but also the priestes & teachers of the people, partly by glory and auarice were corrupted, and partly by ignorance blindly seduced with thesame abhominacions: So muche, that kyng Achab, hauyng but onely Helyas a true teacher & minister of god, there were eight hundred and fiftie priestes, that perswaded hym to honor Baal, and to doo sacrifice in the woddes or groues. And so continued that horrible error, vntyll the three noble kynges, as Josaphat, Ezechias & Josias, Gods elect ministers, destroyed thesame clerely, and reduced the people from suche theyr fayned inuencions, vnto the very commaundementes of GOD: for the whiche thyng, their immortall rewarde and glory, doeth and shal remayn with God for euer.

And beside the foresayed inuencions, the inclinacion of man too haue hys awne holy deuocions, J.j. deuised

Religiõs and sectes emong the Jewes.

deuised newe sectes and religiõs, called Phariseis, Sadduces, and Scribes, which many holy & godly tradicions and ozdinaũces (as it semed, by the outward apparaũce and goodly glisteryng of the wozkes,) but in very deede, all tendynge to Idolatrye, Superstition and Hipocrisye: theyr hartes within, beynge full of malice, pryde, coueteousnesse, and all iniquitie. Against whiche sectes, and ther pretensed holynes, Christe cryed out moze vehemently, then he did against any other persones, saiyng and often repetyng these wozdes: Wo be to you Scribes and Phariseis, ye Hypocrites, foz you make cleane the vessell without, but within you be ful of rauyn and fylthinesse: thou blynd Pharisei, & Hypocrite, firste make the inwarde parte cleane. Foz notwithstanding all the goodly tradiciõs, and outward shewes of good wozkes, deuised of their awne imaginaciõ, whereby thei appered to the wozld, moste religious and holy of all men: yet Christ, (who sawe their hartes) knewe that they were inwardly in the sighte of GOD, moste vnholy, moste abhominable, and farthest from God of all men. Therefoze sayed he vnto them: Hypocrites, the Prophete Esaie spake full truely of you, when he saied: This people honoz me with their lippes, but their harte is farre from me: they wozshippe me in vayne, that teache doctrines and commaundementes of men: Foz you leaue the commaundementes of God, to kepe your awne tradicions.

Math. xxiii.

Matth. xv. Esai. xxix.

And though Christe sayed, they wozshypped God in vayn, that teache doctrines and commaundementes of men: yet he meant not therby to ouer-

Mans lawes must be obserued and kept, but not as Gods lawes.

throwe

throwe all mennes cõmaundementes, for he himself was euer obedient to the Princes and their lawes, made for good order and gouernaunce of the people: but he reproued the lawes and tradicions, made by the Scribes and Phariseis, whiche were not made onely for good order of the people (as the Ciuil lawes were) but thei wer so highly extolled, that they were made to be a right and syncere worshippinge of God, as they had been equall with Gods lawes or aboue thẽ: for many of Gods lawes could not be kept, but were fayn to geue place vnto them. This arrogancie God detested, that man shoulde so aduaunce his lawes, to make theim equall with Gods lawes, wherin the true honorynge and right worshippyng of God standeth, and to make his lawes for them to be omitted. God hath appointed his lawes, whereby hys pleasure is to be honored. His pleasure is also, that all mannes lawes, beyng not contrary to his lawes, shalbe obeied, and kept, as good and necessary for euerye common weale, but not as thynges, wherein principally his honor resteth. And all Ciuil and mannes lawes, either be, or should be made, to induce men the better to obserue Gods lawes, that consequently, God shoulde be the better honored by theim. Howbeit, the Scribes and Phariseis were not content, that theyr lawes should be no higher estemed, then other positiue & ciuil lawes, nor would not haue them called by the name of other temporall lawes, but called them holy & godly tradicions, and would haue them estemed, not onely for a right and true worshippyng of God (as Gods lawes be in deede) but also to be the

Holy tradicions wer estemed as Gods lawes.

Luke. xvi.

Holy tradicions were esteemed as Gods lawes.

Holinesse of mãnes deuise is commonly occasion that GOD is offended.

moste high honoꝛing of God, to the which, the commaundementes of God should geue place. And foꝛ this cause, did Chꝛist so vehemently speake against them, saiyng: youꝛ tradicions, which men esteme so highe, be abhominacion befoꝛe God. Foꝛ cõmonly, of suche tradicions foloweth thee transgression of Gods cõmaundemẽtes, and a moꝛe deuocion in the obseruyng of suche thynges, and a greater conscience in bꝛeakyng of them, then of the commaundementes of God. As the Scribes and Phariseis so superstitiously, and scrupulously kepte the Sabboth, that they were offended with Chꝛiste, because he healed sicke men: and with his Apostles, because they beyng soꝛe hungery, gathered the eares of coꝛne to eate, vpõ that daye. And because his disciples washed not their handes so often as the tradicions requyꝛed, ỹ Scribes and Phariseis quereled with Chꝛist, saiyng: why do thy disciples bꝛeake the tradiciõs of the seniours? But Chꝛist obiected against them, that they foꝛ to obseꝛue their awne tradiciõs, did teache men to bꝛeake the veꝛye cõmaundementes of God. Foꝛ thei taught the people such a deuocion, that they offeꝛed their goodes into the treasuꝛe house of the temple, vnder the pꝛetense of Gods honoꝛ, leauing their fathers and mothers (to whom they were chiefly bounde) vnholpẽ: and so they bꝛake the commaundementes of GOD, to kepe theyꝛ awne tradicions. Thei estemed moꝛe an othe, made by the golde oꝛ oblacion in the temple, then an othe made in the name of God hymselfe, oꝛ of the temple. Thei wer moꝛe studious to pay their tithes of smal thynges, then to do the greater thynges commaun-

Matth. xii.

Matth. xv.

ded of

ded of God, as wozkes of mercye, oz to do iustice, oz to deale syncerely, vpzightly, and faythefully, with God and man (these saieth Chzist ought to be doen, and the other not omitted. And to be shozte, they were of so blind iudgement, that they stombled at a strawe and leped ouer a blocke. They would, (as it were) nicely take a flye out of their cuppe, & dzynke doune a whole Camell. And therfoze Chziste called them blynde guydes, warnynge his disciples from tyme to tyme, to eschewe their doctrine. Foz althoughe they semed to ỹ wozlde, to be moste perfect men, bothe in liuing and teaching: yet was their life but Hypocrisie, and their doctrine but sower leuẽ, mixte with superstition, Idolatry, and pzeposterous iudgement: setting vp the tradicions & ozdinaunces of man, in the stede of Gods commaundementes. Matth. xxiii.

Thus haue you heard, how muche the wozld frõ the beginning vntil Chzistes tyme, was euer ready to fall from the commaundementes of God, and to seke other meanes to honoz and serue hym, after a deuocion imagined of their awne heades: and how they extolled their awne tradiciõs, as high oz abouue Gods cõmaundementes, whiche hath happened also in our tymes (the mozе it is to be lamented) no lesse then it did emonge the Iewes, and that by the cozrupcion, oz at the least, by the negligẽce of them, that chiefly ought to haue pzeferred Gods cõmaundementes, & to haue pzeserued the syncere and heauenly doctrine left by Chziste. What man hauinge any iudgement oz learnyng, ioined with a true zeale vnto God, doeth not se, and lamente, to haue entred into Chzistes religiõ, suche false doctrine, Su-

 perstition,

perſticion, Idolatrie, Hipocriſy, and other enoꝛmities and abuſes, ſo as by litle and lytle thꝛough the ſower leuen thereof, the ſwete bꝛeade of Gods holye woꝛde hath been muche hindered and layed aparte. Neuer had the Jewes in theiꝛ moſte blyndneſſe, ſo many Pilgrimages vnto Jmages, noꝛ vſed ſo muche knelyng, kiſſyng, and cenſyng of them, as hathe been vſed in oure tyme.

Sectes & Religions emõg chꝛiſtian men

Sectes & feined religions were neither the foꝛty parte ſo many emonge the Jewes, noꝛ moꝛe ſuperſticiouſly and vngodly abuſed, then of late dayes they haue been emonge vs. Whiche ſectes and religions, had ſo many Hypocriticall woꝛkes in theiꝛ ſtate of religion (as they aꝛrogantly named it) that theiꝛ lampes (as they ſayd) tãne alwayes ouer, able to ſatiſfye, not onely foꝛ theiꝛ awne ſynnes, but alſo foꝛ all other theiꝛ benefactoꝛs, bꝛothers, & ſiſters of theiꝛ religion, as moſte vngodly and craftelye they had perſwaded the multitude of ignoꝛaunt people: keping in diuerſe places (as it were) maꝛtes oꝛ maꝛkettes of merites, beyng full of theiꝛ holy reliques, Jmages, ſhꝛines, and woꝛkes of ſupereogaciõ, ꝛeady to be ſolde. And all thinges which thei had, were called holy, holy Coules, holy Girdels, holy Pardoned, Beades, holy Shooes, holy Ruꝛles, and all full of holyneſſe. And what thinge can be moꝛe foolilhe, moꝛe Superſticious, oꝛ vngodlye, then that men, women and chyldꝛen, ſhoulde weare a Friers coote, to deliuer theim from agues oꝛ peſtilence, oꝛ when they dye, oꝛ when they be buried, cauſe it to be caſte vpon them in hope therby to be ſaued. Which ſuperſticion, althoughe (thankes be to God) it hath been

been lytle vsed in this realme: yet in diuerse other realmes, it hath been, and yet is vsed, both emonge many, bothe learned and vnlearned. But to passe ouer the innumerable superstitiousnesse, that hathe been in straunge apparell, in silence, in dormitorie, in cloyster, in chapter, in choyse of meates & in drinkes, and in suche like thinges: let vs consider, what enormities and abuses haue been, in the thre chiefe principal poyntes, whiche they called the thre essencialles of religion, that is to saye, obedience, chastitie, and wilfull pouertye.

The. iii. chief vowes of religion.

Fyrst, vnder pretense of obedience to their father in religion (whiche obedience they made theym selfes) they were exempted by their rules and canons, from the obedience of their natural father and mother, and from the obediẽce of Emperor and kyng, and all temporall power, whome of very duetye by Godes lawes, they were bound to obeye. And so the profession of their obediẽce not due, was a renũciacion of their due obediẽce. And how their profession of chastitie was obserued, it is more honesty to passe ouer in silence, & let the world iudge of that, whiche is well knowen, then with vnchaste wordes, by expressynge of their vnchast lyfe, to offende chast and Godly eares. And as for theyr wylfull pouertye, it was such, then when in possessiõs, iewels, plate and riches, thei were equal, or aboue merchaũtes, Gentlemen, Barons, Erles, & Dukes: yet by this subtile sophistical terme, Proprium in cõmuni, thei deluded the worlde, perswading, ỹ notwithstãding all their possessions & riches: yet they obserued their vowe, & were in wilful pouertie. But for al their rithes, they

might

might neither healpe father nor mother, nor other ẏ were in deede very nedye and poore, without the licence of their father Abbot, Prior, or warden. And yet they might take of euery mã, but thei might not geue ought to any man, no, not to them, whome the lawes of God boũd them to helpe. And so through their tradicions and rules, the lawes of God could beare no rule with theim. And therefore of theim might be moste truely sayed that, which Christ spake vnto the Phariseis: you breake the commaunde mentes of God by your tradicions: you honor God with your lippes, but you hartes be farre frõ hym. And the longer praiers thei vsed by day & by night, vnder pretense of suche holynes, to get the fauor of Widowes & other simple folkes, ẏ they might syng Trentals and seruyce for theyr husbãdes and frendes, & admitte them into their suffrages, the more truely is verefyed of them the saiyng of Christe: wo be to you Scribes and Phariseis, Hypocrites, for you deuoure Widowes houses, vnder coloure of long praiers: therfore your dampnacion shalbe the greater. Wo be to you Scribes & Phariseis, Hipocrites, for you go about by sea and by land, to make mo Nouices and newe brethren, and when they be admitted of your secte, you make them the childzen of helle, worse then your selfes be. Honor be to God, who did put light in the harte of his faithful & true minister of moste famous memory, kynge Henry the. viij. and gaue hym the knowledge of hys worde, and an earneste affeccion to seke his glory, and to put awaye all suche Superstitious and Pharisaicall sectes by Antichrist inuẽted, and set vp agaynst

Matth. xv.

Matth. xxiii

the

the true worde of God, and glory of his moste blessed name, as he gaue the lyke spirite vnto the moste noble and famous Prynces, Josaphat, Josias, and Ezechyas. God graunte all vs, the kynges hyghnesse faythfull & true subiectes, to fede of the swete and sauorie breade of Gods awne woorde, and (as Christ commaunded) to eschewe all oure Pharisaicall and Papistical leuen of mans feyned religion. Whiche, although it were before God, moste abhominable and contrary to Gods cõmaundementes, and Christes pure religiõ, yet it was extolled, to bee a moste Godly lyfe, & highest state of perfeccion. As though a man might be more Godly and more perfecte by keping the rules, tradicions and professiõs of men, then by keppynge the holy commaundementes of God. And briefly to passe ouer the vngodly & counterfet religions: let vs reherse some other kyndes of Papisticall superstitions and abuses, as of Beades, of Lady Psalters & Rosaries, of .xv. Dos, of sainct Bernardes Uerses, of sainct Agathes letters, of Purgatory, of Masses satisfactory, of Stacions and Jubilies, of feyned Reliques, of halowed Beades, Belles, Breade, Water, palmes, Candelles, fyre and suche other: of Superstitious fastynges, of Fraternities, of Pardons, with suche lyke merchaundyse: whiche were so estemed and abused to the great preiudice of Gods glory and commaũdemẽtes, that thei were made moste high and moste holy thynges, whereby to atteyn to the eternal lyfe, or remission of sinne. Yea also, vayne inuẽcions, vnfruictfull Ceremonies and vngodly Lawes, Decrees and Counsayles of Rome, were in suche wyse

Other deuilles and superstitions.

Decrees and Decretalles.

aduaũced, that nothyng was thought comparable in aucthoritie, wisedom, learnynge, and Godlynes, vnto them. So ẏ the lawes of Rome, (as thei saied) were to be receyued of all men, as the foure Euãgelistes: to the which all lawes of Prynces must geue place. And ẏ lawes of God also partly were omitted and lesse estemed, that the sayde lawes, decrees and Counsayles, with their traditiõs and Ceremonies, myght be moze duely obserued & had in greater reuerence. Thus was the people, throughe ignoraũce so blynded, with the goodly shewe and apparaunce of those thynges, that they thought ẏ obseruyng of them to be a moze holynesse, a moze perfecte seruyce and honozyng of God, and moze pleasynge to God, then the kepyng of Gods cõmaundementes. Such hath been the cozrupt inclinacioõ of man, euer superstitiously geuen to make new honozinge of God, of his awn hedde, and then to haue moze affection and deuocion to obserue that, then to searche out Gods holy cõmaundementes and to kepe them. And furthermoze, to take Gods cõmaundementes foz mennes cõmaundemẽtes, and mennes cõmaundementes foz Gods cõmaundementes, yea, and foz the highest, and moste perfect and holy of all Gods commaundemẽtes. And so was all confused, that scant well learned men, and but a small number of them, knewe, oz at the least would knowe, and durst affirme the truth, to separate Gods commaundementes from the commaundemẽtes of men: wherupon dyd growe muche errоz, Superstition, Idolatry, vayn religion, prepostерous iudgementes, greate contencion, with all vngodly liuynge.

Wherfoze

Wherfore, as you haue any zeale to the right and pure honoryng of God: as you haue any regarde to your awn soules, & to the life that is to come, which is both without pain, and without end, applie your selfes chiefly aboue all thyng, to reade and to heare Gods worde: marke diligētly therin, what hys will is you shall do, and with all youre endeuor, applye your selfes to folowe the same. First you must haue an assured fayth in God, & geue your selfes wholy vnto hym, loue hym in prosperite & aduersitie, and dread to offende hym euermore. Then, for hys sake, loue all men, frendes and foes, because they be his creacio and Image, & redemed by Christ, as ye are. Caste in your mindes how you maye do good vnto all men, vnto your powers, & hurt no man. Obey al your superiors and gouernors, serue your masters faithfully and diligently, aswel in theyr absence, as in theyr presence, not for dread of punishment onely but for cōscience sake, knowing that you are bound so to do by Gods commaundementes. Disobey not your fathers & mothers, but honor thē, helpe thē, & please thē to your power. Oppresse not, kil not, beat not, neither slaunder nor hate any mā: But loue all men, speake wel of all men, helpe & succor euery mā, as you maye, yea, euen your enemies that hate you, that speake euil of you, and that do hurt you. Take no mās goodes, nor couete your neighbors goodes wrongfully, but cōtent your selfes with ỹ, which ye get truely, & also bestowe your awne goodes charitably, as nede & case requyreth. Flee all Idolatrye, Witchcraft, & periury: cōmit no maner of adultery, fornicacio, nor other vnchastnesse, in wil nor in dede

Inexhortacio to the kepyng of Gods commaundementes.

A brief rehersall of Gods commaundementes.

with any other mannes wyfe, wydowe, mayde, or otherwyse. And trauailynge continually, durynge your lyfe, thus in the obseruynge the commaundementes of God, (wherein consisteth the pure principal, and direct honor of God, and which, wroughte in faythe, God hath ordeyned to be the righte trade and pathe waye vnto heaueu:) you shall not fayle, as Christ hath promised, to come to that blessed and eternall lyfe, where you shal liue in glory and ioye with GOD for euer. To whome be lande, honor, and impe-rie, for euer & euer.

AMEN.

¶ An Homelie of Christian Loue and Charitie.



If all thynges that be good to bee taught vnto christian people, there is nothynge moze necessarye to bee spokē of, and dayely called vpon, then charitie: aswell, foz that all maner of woozkes of righteousnes be cōteyned in it, as also, that the decay therof, is the ruyne of the wozlde, the banishmēt of vertue, and the cause of all vice. And foz so muche as almost euery mā, maketh and frameth to hymself charitie after hys awne appetite, & howe detestable soeuer his lyfe be, both vnto God & man, yet he perswadeth hymself stil that he hath charitie: therfoze you shall heare now a true & playn description of Charitie, not of mennes imaginaciō, but of the very woozdes and example of our sauioz Jesus Chzist. In whiche descripciō, euery mā, (as it were in a glasse) maye considze himself & se plainly without errоz, whether he be in the true Charitie oz not.

What Charitie is.

Charitie is to loue God with al our harte, al our lyfe, and all our powers and strength: With al our harte, that is to say, that our hartes, mynd and study, be set to beleue his wozde, to trust in him, and to loue hym aboue al other thynges that we loue best, in heauen oz in earth: With al your lyfe, that is to saye, that our chiefe ioye & delight be set vpon him, & his honoz, & our whole lyfe geuē vnto the seruice of hym aboue all thynges, with hym to lyue & dye, and to forsake all other thynges, rather then hym. Foz

The loue of GOD.

Matth.x. he that loueth his father or mother, sonne or daughter, house or lãde, more then me (saieth Christ) is not worthy to haue me: With all our powers, that is to saye, that with our handes & fete, with our eyes and eares, our mouthes & tounges, and with all other partes & powers, both of body & soule, we should be geuen to the kepyng & fulfillyng of his cõmaundementes. This is the firste & principall parte of charitie, but it is not the whole: for charitie is also, to loue euery man, good & euil, frende & foo, and whatsoeuer cause be geuẽ to the cõtrary, yet neuertheles to beare good wil and harte vnto euery man, to vse our selfes wel vnto them, aswell in woordes & countenaunce, as in all our outwarde actes and deedes: For so Christ himself taught, & so also he performed in dede. Of the loue of God, he thaught in this wise vnto a doctor of the law, that asked him, which was the great and chiefe commaundemente in the lawe: Loue thy Lord God (saied Christ) with al thy hart, with all thy lyfe, and with al thy mynde. And of the loue that we ought to haue emõg our selfes eche to other, he teacheth vs thus: you haue herd it taught in tymes paste, thou shalt loue thy frende, and hate thy foe; but I tell you, loue youre enemyes, speake wel of them that diffame you, & speake euill of you, do well to theim that hate you, praye for thein that vexe and persecute you, that you maye be the chyldren of your father that is in heauẽ. For he maketh his sunne to ryse both vpon the euil and good, and sendeth rayne to iuste and vniuste. For if you loue theim that loue you, what rewarde shall you haue? Do not the Publicans likewise? And if you speake well

Matth.xxii.

Matth.v.

Matth.v.

The loue of thy neighbor.

well onely of them, that be your brethren and dere-beloued frendes, what great matter is that? Do not the Heathen thesame also? These be the very woordes of our sauioz Christ himself, touchyng the loue of our neighboz. And foz asmuche as the Phariseis (with their moste pestilente tradicions, false interpretacions & gloses) had corrupted, and almost clerely stopped vp, this pure wel of Gods liuely woorde, teachyng, that this loue and charitie perteyned onely to a mannes frendes, & that it was sufficiente foz a man to loue them, which do loue him, & to hate his fooes: therfoze Christ opened this welle agayn, pourged it, & scoured it, by geuing vnto his Godly lawe of charitie, a true & clere interpretacion, which is this: that we ought to loue euery mã, both frende and fooe, adding thereto, what commoditie we shal haue thereby, and what incõmoditie by doynge the contrary. What thing can we wishe so good foz vs, as the eternall heauenly father to repute & take vs foz hys chyldren? And this shal we be sure of (saieth Christe) if we loue euery man without excepcyon. And if we doo otherwyse (sayeth he) we be no better then the Phariseis, Publicans, & Heathen, and shal haue our rewarde with them, that is, to be excluded from the number of Gods electe children, and from hys euerlastynge inheritaunce in heauen.

Thus of true Charitie, Christ taught, that euery man is bounde to loue God aboue all thinges, and to loue euery man, frend & fooe. And thus likewyse he did vse himselfe, exhortynge hys aduersaries, rebukynge the faultes of hys aduersaries, and when he coulde not amende them, yet he prayed foz them.

Firste,he loued God hys father aboue all thynges: so muche that he soughte not hys awne glory & wil, but the glory and wyl of his father. I seke not(saide he)myne awne wyl,but the wil of hym that sent me. Nor he refused not to dye,to satisfie his fathers wil saiyng:if it maye be, let this cuppe of deathe go frō me,if not,thy wyll be doen,and not myne. He loued not onely hys frendes,but also hys enemies, which (in their hartes)bare exceding great hatred against hym,& in their toūgues spake all euill of hym, and in their actes and dedes pursued him,with all their might and power,euen vnto death.Yet al this notwithstandynge, he withdrewe not hys fauor from them,but styll loued them, preached vnto theim,of loue,rebuked theyr false doctryne,theyr wycked liuyng,and did good vnto them,pacientlye accepting whatsoeuer they spake,or did agaynst hym. When they gaue hym euill woordes,he gaue none eupl agayn:when they did strike hym,he did not smyte agayne:& when he suffered death,he did not se them, nor threaten them,but praied for them,and referred all thinges to hys fathers wyl. And as a shepe that is led vnto the shābles to be slayn, and as a lambe ỹ is shorne of his fleese,make no noyse nor resistēce: euē so wente he vnto his death,without any repugnaunce,or openyng of his mouth, to saye any euill.

Ihon.v

Matth. xxvi.

Esai.liii. Actes.viii.

Thus haue I described vnto you, what charitie is,alwel by ỹ doctrine,as by the exāple of Christ himself.Wherby also euery man maye, without error,know himself,what state and condiciō he standeth in,whether he be in Charitie,(& so the chyld of the father in heauen)or not.For,although almoste

euery

euery man perſwadeth hymſelf to be in charitie, yet let hym examine none other man, but his awne hart his life & conuerſacion, and he ſhal not be deceiued, but truly decerne & iudge, whether he be in perfecte charitie or not. For he that foloweth not hys awne appetite & wil, but geueth hymſelf earneſtly to God to do al his wil & cõmaundementes, he may be ſure that he loueth God aboue all thinges, & els ſurely he loueth him not, whatſoeuer he pretend: as Chriſt ſaid, if ye loue me, kepe my cõmaundemẽtes. For he that knoweth my commaundementes, & kepeth thẽ he it is (ſaid Chriſt) ỹ loueth me. And again he ſaith he that loueth me, will kepe my worde, & my father wil loue him, & we will both come to him, and dwel with hym. And he that loueth me not, will not kepe mi wordes. And likewyſe, he that beareth good hart and mynde, & vſeth wel his tõgue & dedes vnto eue ry man, frend & foo, he may knowe therby, ỹ he hath charitie. And then he is ſure alſo, ỹ almightie God taketh hym for hys dere beloued ſonne, as ſ. Jhon ſaith: hereby manifeſtly are knowen the children of God, from the chyldren of the deuill: for whoſoeuer doth not loue hys brother, belongeth not vnto god.

Jhon. xiii.

i. Jhon. iiii.

Againſte carnall men, that will not forgeue their enemies.

But the peruerſe nature of man, corrupt with ſin, and deſtitute of Gods worde & grace, thinketh it againſt al reaſon, that a man ſhould loue his enemy, and hath many perſwaſions, whiche induce hym to the contrary. Againſt al whiche reaſons, we ought aſwel to ſet the teachyng, as the liuyng of our ſauior Chriſt, who louing vs (whẽ we wer his enemies) doth teache vs to loue our enemies. He did pacientely take for vs, many reproches, ſuffered beatyng,

and most cruell death. Therfore we be no membres of hym, if we wil not folowe hym. Christe (saieth S. Peter) suffered for vs, leauyng an example, that we should folowe hym. 1. Pet. ii.

Furthermore, we muste consider, that to loue our frendes, is no more but that, whiche theues, adulterers, homicides, & al wicked persons do: in so much that Iewes, Turkes, Infidels, & al brute beastes, do loue them that be their frendes, of whō thei haue their liuyng, or any other benefites. But to loue enemies, is the proper condicion onely of thē, that be the children of God, the disciples and folowers of Christe. Notwithstandyng, mannes froward & corrupt nature, weigheth ouer depely many tymes, the offence and displeasure doen vnto hym by enemies, and thinketh it a burden intollerable, to be bounde to loue them, that hate hym. But the burden should be easy enough, if (on the atherside) euery mā would consider, what displeasure he hath doen to hys enemye agayn, & what pleasure he hath receiued of his enemy. And if we find no equal recōpense, neither in receiuing pleasures of our enemy, nor in rēderyng displeasures vnto hym agayn: then let vs ponder ỹ displeasures, whiche we haue doen against almighty God, how often, and how greuously we haue offended hym. Wherof, if we wil haue of God forgeuenesse, there is none other remedye, but to forgeue the offences doen vnto vs, whiche be very small in comparison of our offences doen against God.

And if we consider, that he, whiche hath offended vs, deserueth not to be forgeuen of vs, let vs consider again, that we muche lesse deserue to be forgeuē

of

of God. And although our enemy deserue not to be forgeuen for his awne sake, yet we ought to forgeue hym for Gods loue, considerynge how great & many benefittes we haue receiued of hym, wout our desertes, & that Christ hath deserued of vs, ẏ for his sake we should forgeue thẽ their trespasses cõmitted against vs. But here may ryse a necessary questiõ to be dissolued: if charitie require to thynke, speake, & do well vnto euery man, bothe good and euil: how can magistrates execute iustice vpon malefactors with charitie? How can they cast euill men in prison, take away their goodnes, and somtyme their lifes, accordyng to lawes, if charitie wil not suffrẽ thẽ so to do. A question.

Hereunto is a plain & a briefe aunswere: that plagues and punishmentes be not euill of them selfes, if they be wel taken of innocẽtes. And to an euil mã thei are bothe good & necessary, & maye be executed, accordyng to charitie, & with charitie should be executed. For declaracion wherof, you shal vnderstãd, ẏ charitie hath .ii. offices: thone cõtrary to ẏ other, & yet both necessary to be vsed vpõ mẽ of cõtrary sort, & dispositiõ. The one office of charitie is, to cherish good & innocẽt mẽ, not to oppresse thẽ with false accusacions, but to ẽcourage thẽ ẅ rewardes to do wel and to perseuer in wel doyng, defendyng them with the swourd from their aduersaries. And ẏ office of Bishops & Pastors, is to prayse good men for well doynge, that they maye perseuer therein, and to rebuke and correct by the worde of God, the offences and crimes of all euill disposed persones. For the other office of charitie is, to rebuke, correct, & punish vice, without acceptacion of persones, and thys to An aunswere

Charity hath two offices.

be vsed against thē onely, that be euil men and ma-
lefactors. And that it is aswell the office of charitie,
to rebuke, punish, and correct them that be euill, as
it is, to cherishe and reward them that be good and
Roma. xiii. innocent: S. Paule declareth, (writyng to the Ro.)
saiyng: that the hyng powers are ordeyned of God,
not to be dreadful to them that do wel, but vnto ma
lefactors, to draw the swourd, to take vengeaūce of
him that committeth the sinne. And S. Paule bid-
i. Timo. i. deth Timothe, cōstantly and vehemētly, to rebuke
synne, by the woorde of God. So that bothe offices
should be diligētly executed, to impugne the kyng-
dom of the deuill: the preacher with the worde, and
the gouernor with ỹ swourde: Els they loue neither
God, nor thē whom thei gouerne, if (for lacke of cor-
rection) thei wilfully suffre God to be offended, and
thē whom thei gouerne, to perishe. For as euery lo-
uyng father correcteth hys naturall sonne, when he
doth amisse, or els he loueth hym not: so al gouer-
nors of realmes, coūtreis, townes, & houses, should
louingly correcte theim, whiche be offendors vnder
their gouernaunce, & cherish them, which lyue inno-
cētly, if they haue any respect, either vnto God and
their office, or loue vnto them, of whō thei haue go-
uernaunce. And suche rebukes & punishementes of
them that offend, must be doen in due tyme, least by
delay, the offendors fal hedlynges into al maner of
mischief, and not onely be euill themselfes, but also
do hurt vnto many mē, drawyng other by their euil
example, to sinne & outrage after them. As one thief
may both robbe many men, & also make many the-
fes, & one sedicious person may allure many, & noye

a whole

a whole towne or countrey. And ſuche euil perſons that be ſo great offendors of God, & the cõmõ weale charitie requireth to be cut of frõ the body of the cõ mõ weale, leſt thei corrupt other good & honeſt perſõs: like as a good ſurgiõ cutteth away a putrified, and feſtered membre, for loue he hath to the whoole body, leaſt it infect other membres adioyning to it. Thus it is declared vnto you, what true charitie or chriſtiã loue is, ſo plainly ỹ no mã nede to be deceyued. Which loue, whoſoeuer kepeth, not only towardes God (whõ he is boũd to loue aboue al thinges) but alſo towardes his neighbor, aſwel frẽd as foe, it ſhal ſurely kepe him frõ al offence of God, & iuſt offẽce of mã. Therfore beare wel away this one ſhort leſſõ, ỹ by true chriſtiã charitie, God ought to be loued aboue all thinges, & all men ought to be loued, good & euill, frend and foo, & to al ſuche, we ought (as we maye) to do good: thoſe that be good, of loue to encourage and cheriſh, becauſe they be good, and thoſe that be euill, of loue, to procure their correctiõ and due puniſhment, that thei may therby, either be brought to goodnes, or at the leaſte, ỹ God and the common wealth may be the leſſe hurt and offended. And if we thus direct our life, by chriſtian loue and charitie, then Chriſt doth promiſe, & aſſure vs, that he loueth vs, that we be the children of our heauenly father, reconciled to hys fauor, very membres of Chriſt, and that after this ſhort time of this preſent and mortall life, we ſhal haue with hym eternal lyfe in his euerlaſtynge kyngdom of heauen: therfore to hym with the father and the holy ghoſt, be al honor and glory, now and euer. Amen.

¶ Against swearyng and periury.

ALmightie God, to the intẽt his moste holy name ſhould be had in honor, & euermore be magnified of the people, commaundeth that no man ſhoulde take hys name vainly in his mouth, threatenyng punyſhmente vnto hym that vnreuerently abuſeth it, by ſwearyng, forſwearyng, and blaſphemy. ¶ To the intent therfore, that thys commaundemente maye be the better knowen and kepte: it ſhalbe declared vnto you, bothe howe it is lawfull for chriſtian people to ſweare, and alſo what perill and daunger it is, vainly to ſweare, or to be forſworne. Firſte, whẽ Iudges require othes of the people, for declaracion of the truth, or for execucion of iuſtice, thys maner of ſwearynge is lawfull. Alſo when men make faythfull promiſes with atteſtacion of the name of god, to obſerue couenaũtes, honeſt promiſes, ſtatutes, lawes, and good cuſtomes: as Chriſtian princes do in their concluſiõs of peace, for conſeruacion of common wealthes: & priuate perſones, promyſe their fidelitie in Matrimonie, or one to another in honeſte and true frendſhippe: and al men, when they do ſweare to kepe cõmon lawes, or locall ſtatutes and good cuſtomes, for due ordre to be had and contynued emong men: when ſubiectes do ſweare to be true and faythfull to their kynge and ſouereygne Lorde: and when Iudges, Magiſtraies, and officers ſweare, truely to execute their offices: and when a man woulde affirme the trueth, to the ſettynge furthe of Gods glory (for the ſaluacion of the people) in open preachynge

Howe and in what cauſes it is lawfull, to ſweare.

thynge of the Gospell, or in geuyng of good cōun-
sayll, pruately for their soules health. All these ma-
ner of swearynges, for causes necessary and honest,
be lawfull. But when men do sweare of custome, in
reasonynge, biyng, and sellynge, or other daily com
munication (as many be common and greate swea-
rers) suche kynde of swearyng is vngodly, vnlawe-
full, and prohibited by the cōmaundement of God.
For suche swearyng is nothyng els, but takynge of
Gods holy name in vayn. And here is to be noted,
that lawfull swearynge is not forbidden, but com-
maunded of almightie God. For we haue examples
of Christ, and Godly mē in holy scripture, that did
sweare themselfes, and required othes of other like-
wise. And Gods commaundement is: Thou shalte Deuter. vi.
dreade thy Lorde God, and shalt sweare by hys na-
me. And almighty God by his prophet Dauid say- Psal. lxiii.
eth: al men shalbe praysed, that sweare by hym.

Thus did oure sauior Christe sweare diuerse ty- Jhon. iii.
mes, saiyng: verely verely. And S. Paule sweareth ii. Cor. i.
thus: I call God to witnesse. And Abraham (wa- Gene. xxiiii.
xyng olde) required an othe of hys seruaunt, that he
shoulde procure a wyfe for his sonne Isaac, whiche
should come of his awne kyndred: and the seruaunt
did sweare that he would perfourme hys Masters
will. Abraham also beynge required, dyd sweare Gene, xxii.
vnto Abimelech, the king of geraris, that he should
not hurte hym, nor his posteritie. And so likewyse
did Abimelech sweare vnto Abraham. And Dauid
did sweare, to be, and continue a faithfull frende to
Jonathas: and Jonathas did sweare to become a
faithfull frende vnto Dauid.

Also,

Also, God once commaunded, that if a thynge were laied to pledge to any man, or left with him to kepe, if the same thing wer stolne, or lost, that the keper therof, should be sworne before Judges, that he did not cõuey it away, nor vsed any deceipt, in causyng the same to be conueyed away, by hys cõsent or knowledge. And S. Paule saieth: that in al matters of controuersy betwene two persones, whereas one saieth yea, and the other nay, so as no due proofe can be had of the truthe, the ende of euery suche controuersy muste be an othe ministered by a Judge. And moreouer, God by the prophet Jeremy saieth: thou shalt sweare the Lord liueth, in truth, in iudgemẽt, in righteousnesse. So that whosoeuer sweareth whẽ he is required of a Judge, let hym be sure in his cõscience, that hys othe haue these three condicions, & he shall neuer nede to be afraied of periurie.

Hebre, vi.

What condicions a lawful oth ought to haue.

First he that sweareth, must sweare truly, that is, he muste (secludynge al fauor and affection to the parties) haue the truthe onely before hys eyes, and for loue thereof, saye and speake that, which he knoweth to be truth, and no further. The seconde is: he that taketh an othe, must do it with iudgemente, not rashely and vnaduisedly, but soberly, considerynge what an othe is. The thyrde is: he that sweareth, muste sweare in righteousnesse, that is, for the very zeale and loue, which he beareth to the defence of innocency, to the maintenaunce of the truth, and to ỹ righteousnes of thematter or cause: all profite, disprofite, all loue and fauor vnto the persone, for frendship or kyndred, layed a parte. Thus an othe (if it haue with it these three condicions) is a parte

The firste,

The seconde,

The thirde,

of

of Gods glory, whiche we are bounde by his com=maundement, to geue vnto hym. For he willeth that we shall sweare onely by his name: not that he hath pleasure in oure othes, but like as he commaunded the Jewes to offre sacrifices vnto hym, not for any delight that he had in theim, but to kepe the Jewes from committyng of Idolatrie: so he commaũdyng vs to sweare by his holy name, doth not teache vs, that he delighteth in swearyng, but he thereby for=biddeth al men to geue his glory to any creature in heauen, yearth, or water. Hetherto you se, that othes lawfull, are commaunded of God, vsed of Patriar=ches and Prophetes, of Christe hymselfe, and of his Apostle Paule. Therefore Christian people muste thinke lawful othes, bothe godly and necessary. For lawfull promises and couenauntes confirmed by othes, Princes and their countreys are confir=med in common tranquillitie and peace. By holy promises, with attestacion of Gods name, wee bee made liuely mẽbres of Christ, when we profesle his Religion, receiuyng the sacrament of baptisme. By like holy promise, the sacramẽt of matrimony, knit=teth man and wife, in perpetuall loue, that thei de=sire not to be separated, for any displeasure or aduer sitie, that shall after happen.

By lawfull othes, which kynges, Princes, Iud=ges, and Magistrates doo sweare, common lawes are kept inuiolate, Justice is indifferently minister=ed, innocent persones, orphanes, widdowes, and poore men, are defended, from murtherers, oppres=sors, and thiefes, that thei suffre no wrong, nor take any harme. By lawfull othes, mutual societie, ami=

Why wee be willed i Scrip=ture to swea=re by the name of God.

Esaie.xlii. Psalme.cl.

Cõmodities had by lawe=ful othes ma=de & obserued.

tie, and good ordre, is kepte continually in all commonalties, as borroughes, citees, tounes, and villages. And by lawful othes, malefactors are searched out, wrong doers are punished, and thei whiche sustein wrong, are restored to their righte. Therefore, lawfull swearyng cannot be euill, whiche bryngeth vnto vs, so many Godly, good, and necessarie commodities. Wherfore, when Christe so earnestly forbad swearyng, it maie not so bee vnderstanded, as though he did forbid all maner of othes: but he forbiddeth all vain swearyng, and forswearyng, bothe by god, and by his creatures, as the common vse of swearyng, in biyng, sellyng, and in our daily communicacion, to the intent euery Christian mannes worde, should be aswell regarded in suche matters, as if he should confirme his communicacion with an othe. For euery Christian mannes worde (saieth sainct Hierome) should be so true, that it should bee regarded as an othe. And Chrisostome witnessyng thesame, saieth: It is not conuenient to sweare, for what nedeth vs to sweare, when it is not lawful for one of vs, to make a lye vnto another. Peraduenture some will saye: I am compelled to sweare, for els men that do common with me, or do bye and sell with me, wil not beleue me. To this aunswereth S. Chrisostome, that he that thus saieth, sheweth hymself to be an vntrust, and a deceiptfull persone: for if he wer a trustie man, and his deedes taken to agree with his wordes, he should not nede to sweare at al. For he that vseth truthe and plainnesse in his bargainyng and communicacion, he shal haue no nede by such vain swearyng, to bryng hymself in credēce

Vain swearyng is forbidden.

An obiection.

An answere.

with

with his neighbours, noꝛ his neighbours will not miſtruſte his ſaiynges. And if his credence bee ſo muche loſte in deede, that he thynketh no man will beleue hym, without he ſweare, then he maye well thynke, his credence is cleane gone, Foꝛ truthe it is (as Theophilactus wꝛiteth) that no manne is leſſe truſted, then he, that vſeth muche to ſweare. And almightie God, by the wiſeman ſaieth: that man whiche iweareth muche, ſhalbee full of ſynne, and the ſcourge of God, ſhall not depart from his houſe. Eccle. xxiii.

But here ſome menne will ſaye, foꝛ excuſyng of their many othes in their daily talke, why ſhould I not ſweare, when I ſweare truely? To ſuche men it maie be ſaied: that though thei ſweare truely, yet in ſwearing often, vnaduiſedly, foꝛ trifles, without neceſſitie, and when thei ſhould not ſweare, thei be not without faulte, but to take Gods moſte holy name in vain. Muche moꝛe vngodly and vnwiſemen are thei, that abuſe Gods moſte holy name, not onely in biyng and ſellyng of ſmall thynges daily in al places, but alſo eatyng, dꝛinkyng, plaiyng, cõmonyng, and reaſonyng. As if none of theſe thynges mighte bee dooen, excepte in doyng of theim, the moſte holy name of God be commonly vſed, and abuſed vainly, and vnreuerentely talked of, ſwoꝛne by and foꝛſwoꝛne, to the bꝛeakyng of Gods commaundement and pꝛocurement of his indignacion. And alſwell thei vſe the naine of GOD in vain, that by an othe make lawfull pꝛomiſes of good and honeſte thynges, and perfoꝛme thẽ not, as thei, which do pꝛomiſe euill and vnlawfull thynges, and do perfoꝛme theſame. Of ſuch men that regard not their godly pꝛo-

Another obiection.

An aunſwere

Lawful othes and promises would be better regarded. Iosue ix.

mises confirmed by an othe, but wittyngly and wilfully breaketh them, wee do reade in holy scripture twoo notable punishementes. Firste, Iosue and the people of Israell made a league, and faithfull promise of perpetuall amitie and frendshippe with the Gabaonites: notwithstādyng, afterward in the dayes of wicked Saule, many of these Gabaonites wer murdered, contrary to the said faithful promise made. Wherewith, almightie God was so sore displeased, that he sent an vniuersall famyne, vpon the whole countrey, whiche continued by the space of three yeres. And GOD would not withdrawe his punishement, vntil the said offence was reuenged, by the death of vii. sonnes, or next kinsmen of kyng Saule. Also, whereas Sedechias, kyng of Ierusalem, had promised fidelitie, to the kyng of Chaldea: afterwarde, when Sedechias, contrary to his othe and allegeaunce, did rebell against kyng Nabugodonosor: this Heathen kyng, by Gods permission, inuadyng the land of Iewry, and besiegyng the citee of Ierusalem, compelled the said kyng Sedechias to flee, and in fleyng, toke hym prisoner, slewe his sonnes before his face, and putte out bothe his eyes, and bindyng hym with cheines, led hym prisoner miserably into Babilon.

ii. Regū. xi.

Vnlawful othes and promises are not to bee kept.

Thus doth GOD shewe plainly, how muche he abhorreth breakers of honeste promises, confirmed by an othe made in his name. And of thē that make wicked promises by an othe, and wil performe the same: wee haue example in the scripture, chiefly of Herode, of the wicked Iewes, and of Iephthah. Herode promised by an othe vnto the damosel, whiche

Matth. xiiii.

daunsed

daunsed before hym, to geue vnto her, whatsoeuer she should aske, when she was instructed before, of her wicked mother, to aske the hedde of sainct Jhõ Baptist. Herode, as he toke a wicked oth, so he more wickedly performed the same, and cruelly slewe the moste holy Prophete. Likewise did the malicious Jewes make an othe, cursyng themselfes, if thei did either eate or drinke, vntill thei had slain. s. Paule. And Jephthah, when God had geuen to him victory of the childzen of Ammon, promised of a foolishe deuocion vnto GOD, to offre for a sacrifice vnto hym, that persone, whiche of his awne house should firste meete with hym, after his returne home. By force of whiche fonde and vnaduised othe, he did sle his awne and onely doughter, whiche came out of his house, with mirthe & ioy, to welcome him home. Thus the promise, whiche he made moste foolishly to God, against Gods eternall will, and the lawe of nature, moste cruelly he performed, so committyng against God, double offence. Therefore, whosoeuer maketh any promise, bindyng hymself thereũto by an othe, let him forese, that the thyng whiche he promiseth, bee good, honest, and not against the commaundement of GOD, and that it be in his awne power, to perfourme it iustely. And suche good promises muste all men kepe, euermore assuredly. But if a man at any tyme shall, either of ignorance, or of malice, promise and sweare, to do any thing, whiche is either against the lawe of almightie God, or not in his power to perfourme: let hym take it, for an vnlawfull and vngodly othe.

Actes xxiii. Judicum. xi.

Now some thyng to speake of periurie, to the in-

Against periurie.

tent you should knowe, how great and greuous an offence against God, this wilfull periurie is: I will shew you, what it is to take an othe before a Judge vpon a boke. Firste, when thei laiyng their handes vpon the Gospell boke, do sweare truely toinquire, and to make a true presentment of thynges, wherewith thei bee charged, and not to lette from saiyng the truthe, and doyng truely, for fauor, loue, dreade, or malice of any persone, as God maie helpe theim, and the holy contentes of that booke: Thei muste consider, that in that boke is conteined, Gods euerlastyng truthe, his moste holy and eternall woorde, whereby we haue forgeuenesse of our sinnes, and be made inheritoures of Heauen, to liue for euer, with Gods Angelles and his sainctes, in ioye and gladnesse. In the Gospell boke is conteined also, Godes terrible threates to obstinate synnes, that will not amende their lifes, nor beleue the truthe of god, his holy woorde, and the euerlastyng pain prepared in helle, for Idolaters, Hypocrytes, for false and vain swearers, for periured men, for false witnes bearers for false condempners of innocent and gyltles men, and for theim, whiche for fauor, hide the crimes of malefactors, that thei should not bee punished. So that, whosoeuer wilfully forsweareth hymself, vpon Christes holy Euangely, thei vtterly forsake Gods mercie, goodnesse and truthe, the merites of our sauior Christes natiuitie, life, passion, death, resurrection, and ascencion. Thei refuse the forgeuenesse of synnes, promised to all penitent synners, the ioyes of heauen, the company with Angelles and sainctes for euer. All whiche benefites and cõfortes, are pro-

In oth before a Judge.

mised

mised vnto true christian persones in the Gospell. And thei, so beyng forsworne vpon the Gospell: doo betake themselfes to the deuilles seruice, the master of al lies, falshod, deceipte, and periury: prouokyng the great indignacion, and curse of god, against thē in this life, and the terrible wrath and iudgemēt of our sauior Christ, at the great day of the last iudgement, whē he shal iustly iudge, both the quicke and the dedde, accordyng to their workes. For whosoeuer forsaketh the truthe, for loue or displeasure of any man, or for lucre and profite to hymself, dooth forsake Christ and with Judas betraieth hym.

Though periury escape here vnespied and vnpunished, it shall not do soeuer

And although suche periured mennes falshod, be now kept secrete, yet it shalbe opened at the last day when the secretes of all mennes hartes, shalbee manifest to all the worlde. And then the truthe shal appere, and accuse them, and their awne conscience, with all the blessed company of heauen, shall beare witnesse truely against thē. And Christ the righteous iudge, shal then iustely condempne thē to euerlasting shame and death. This sinne of periury, almightie God by the prophet Malachy, doth threaten to punische sore, saiyng vnto the Jewes: I will come to you in iudgement, and I wil be a swift witnes, and a sharpe iudge, vpon sorcerers, adulterers, and periured persons. Whiche thing to the prophet Zachary, God declareth in a vision, wherin the prophete sawe a boke flyyng, whiche was twentie cubites long, and tēne cubites broode, God saiyng then vnto hym: this is the curse, that shall goo furthe vpon the face of the yearthe, for falshode, false swearyng, and Periurie. And this curse shall entre into

Malach. iii.

Zacha. v.

into the house of the false man, and into the house of the periured man, and it shal remain in the middest of his house, and consume hym, the timber, and stones of his house. Thus you se, how much God doth hate periury, and what punishement God hath prepared for false swearers, and periured persones.

Thus you haue heard, how, and in what causes, it is lawfull for a Christian man to sweare: ye haue heard, what properties, and condicions, a lawfull othe muste haue, and also how suche lawfull othes are bothe Godly, and necessarie to bee obserued: ye haue heard, that it is not lawfull to sweare vainly, (that is) other waies, then in suche causes, and after suche sort, as is declared: and finally, ye haue heard how dãpnable a thyng it is, either to forsweare our selfes, or to kepe an vnlawfull & an vnaduised oth. Wherefore, lette vs earnestly call for grace, that al vain swearyng and periurie set apart, we maie onely vse suche othes, as bee lawfull and godly, and that we maytruly, without al fraude, obserue thesame, accordyng to Gods will and pleasure. To whõ with the sõne and holy Ghoste, bee all honor and glory. Amen.

¶ A sermon, how daungerous a thynge it is, to declyne from God.

OF our goyng from God, the Wyseman layeth, that pryde was the first beginning: for by it mãs harte was turned frõ god hys maker. For pryde (saieth he) is the foũtain of all synne, he ẏ hath it, shalbe ful of cursynges, & at the ende, it shall ouerthrow hym. And, as by Pryde & sinne, we go frõ God, so shall God & al goodnes with hym, go from vs. And the prophet Ozee doeth plainlye affirme: that they which go awaye still frõ God, by vicious liuyng, & yet would go about to pacifye him otherwise, by sacrifice, & enterteigne him thereby, they laboure in vayn. For, notwithstandyng al their sacrifice, yet he goeth styll away from them. For so much (saieth ẏ Prophete) as they do no applye their mynds, to returne to god, although thei go about with whole flockes and herdes, to seke the Lord: yet they shall not fynde hym, for he is gone away from thẽ. But as touchyng our turnyng to god, or from god: you shall vnderstande, that it maye be doen diuerse wayes. Some tymes directly by Idolatrye, as Israel and Juda then dyd: some tymes men go from God, by lacke of fayth, & mistrustyng of God, wherof Esaie speaketh in this wyse: Wo to them that go doune into Egypt, to seke for healp, trustyng in horses, and hauyng confidence in the numbre of charriottes, and puissaunce of horsemẽ. They haue no cõfidence in the holy God of Israell, nor seeke for the

Eccleſia. x.

Ozee, v.

Esay. xxxi.

Lorde: But what foloweth: The Lorde shall let his hande fall vpon them, and doune shall come, bothe the healper, and he that is holpen. They shalbe destroyed altogether.

Some tyme men go frō God, by the neglectyng of hys commaundementes, concerning their neighbours, whiche cōmaundeth them to expresse hartye loue towardes euery man, as Zachary sayde vnto the people in gods behalfe: Geue true iudgement, shewe mercye and compassion euery one to hys brother: ymagen to deceipt towardes widowes, or children fatherles & motherles, towardes straunger or the poore: let no mā forge euill in hys harte, against his brother. But these thinges they passed not of, thei turned their backes, and went their waye, they stopped their eares, that they might not heare, they hardened their hartes, as an Adamant stone, ỹ they might not lysten to the lawe and the woordes, that the Lorde had sent through his holy spirite, by hys auncient Prophetes. Wherfore the Lorde shewed his great indignacion vpon them: It came to passe (sayeth the Prophet) euen as I tolde them: as they woulde not heare, so when they cryed, they were not heard, but wer dispersed into all kingdoines, which they neuer knewe: & their lande was made desolate. And to be short, all they, that may not abyde ỹ word of God, but folowyng the perswasiōs, and stubbernes of their awne hartes, go backewarde, & not forward (as it is sayd in Jereiny) they go & turne away frō God. In so muche that Origene saieth: He that with mynde, with study, with dedes, with thought & care, applieth himself to Gods worde, and thinketh vpon

Zacha. vii.

Hiere. vii.

Hiere. vii. Orige. super Exodi. homi. xii.

vpon his lawes, day & night, geueth himself wholy to god, and in hys preceptes and cõmaundements is exercised: this is he, that is turned to God. And on the other part (he saith): Whosoeuer is occupied with fables & tales, when ỹ word of god is rehersed: he is turned frõ god. Whosoeuer in time of readig Gods worde, is careful in his mynd, of worldly busines, of money, or of lucre: he is turned from God. Whosoeuer is entãgled with ỹ cares of possessiõs, filled with coueteousnes of ryches: whosoeuer studieth, for the glory & honor of this worlde, he is turned from God. So that after hys mynd, whosoeuer hath not a speciall mynde to that thynge that is cõmaunded, or taught of God: he that doth not listen vnto it, embrace & print it in hys hart, to the intent, that he may duely fashion hys lyfe thereafter, he is plainly turned from god, although he do other thinges of hys awne deuocion and mynde, which to him seme better, & more to gods honor. Whiche thyng to be true, we be taught and admonyshed in ỹ holye scripture, by ỹ example of kyng Saul, who beyng cõmaunded of god by Samuel, that he should kyll all the Amalechites, and destroye them clerely with their goodes, & cattals: yet, he beynge moued, partely with pitie, and partely (as he thought) with deuocion vnto god, saued Agag their kyng, & all the cheif of their cattail, therwith to make sacrifice vnto god. Wherwithal god beynge displeased highly, sayd vnto the prophete Samuel: I repente, that euer I made Saul a kyng, for he hath forsaken me, and not folowed my wordes: and so he cõmaunded Samuel to shewe hym. And when Samuel asked, i. Reg. xv.

wherkoze (contrary to Gods wooꝛde) he had ſaued the cattail: he excuſed the matter, partely by feare, ſaiynge he durſt do none other, koꝛ that the people would haue it ſo: partely, koꝛ that they were goodly beaſtes, he thought God would be content, ſeynge it was done of a good intent and deuocion, to honoꝛ God, with the ſacrifice of them.

But Samuel, repꝛouyng all ſuche intentes and deuoctons (ſeme they neuer ſo muche to Gods honoꝛ, if they ſtande not with his wooꝛde, whereby we maye be aſſured of hys pꝛeaſure) ſayde in this wyſe: Would God haue ſacrifices and offeringes: oꝛ rather that hys woꝛd ſhould be obeyed: To obey him, is better then offerynges, & to liſten to hym, is better then to offre the fatte of Rammes: Yea, to repine againſt hys voice, is as euil as the ſinne of diuinacion, and not to agre to it, is like abhominable ydolatry. And now, koꝛaſmuche as thou haſt caſt awaye the wooꝛde of the Looꝛde, he hath caſt awaye the, that thou ſhouldeſt not be Kynge.

The turnyng of God from man.

By al theſe examples of holy ſcripture, we maye knowe, that as we koꝛſake God: ſo ſhal he euer koꝛſake vs. And what miſerable ſtate doth cõſequently and neceſſariely folowe therupon, a mã maye eaſely conſider, by the terrible thꝛeatenynges of God. And although he conſidꝛe not al the ſayde miſerie, to the vttermoſt, beyng ſo great, that it paſſeth any mans capacitie, in this lyfe ſufficiẽtly to cõſydꝛe theſame: yet he ſhal ſoone percepue ſomuch therof, that if his hart be not moꝛe then ſtony, oꝛ harder then the Adamant, he ſhall feare, tremble and quake, to call theſame to hys remembꝛaunce.

Fyrſte the diſpleaſure of God towardes vs, is commonly expreſſed in the ſcripture, by theſe twoo thinges: by ſhewynge hys fearefull countenaunce vpon vs, and by turnyng his face, or hiding it from vs. By ſhewyng his dreadful countenaunce, is ſignifyed his great wrath, but by turnynge hys face or hidinge therof, is many tymes more ſignified, that is to ſaye: that he clerely forſaketh vs, & geueth vs ouer. The whiche ſignificacions be taken of ỹ properties of mens maners: For men towardes them, whome they fauour, commōly beare, a good, a cheerefull, and a louing countenaūce: ſo that by the face or countenaūce of a man, it doth commonly appere, what wyl or minde he beareth towardes other. So, when God doeth ſhew hys dreadfull countenaunce towardes vs, that is to ſay, doeth ſend dreadful plagues, of ſword, famyne, or peſtilence vpon vs, it appereth, that he is greatly wroth with vs. But when he withdraweth from vs hys woorde, the right doctryne of Chriſte, hys gracious aſſiſtence and ayde, (which is euer ioyned to hys worde) and leaueth vs to our awne wit, our awne wyll and ſtrength: he declareth then, that he beginneth to forſake vs. For where as God hath ſhewed to all them, that truely beleue his Goſpel, his face of mercy in Jeſus chriſt, whiche doeth ſo lighten theyr hartes, that they (if they beholde it, as they ought to do) be tranſformed to hys Jmage, bee made partakers of the heauenly light, and of hys holy ſpirite, and bee faſhioned to him, in all goodnes, requiſite to the childrē of God: ſo, if they after do neglecte theſame, if they bee vnthankefull vnto hym, if they order not their lyfes,

accordynge to hys example and doctrine, and to the settyng furth of hys glory, he wyl take awaye from them hys kyngdō, his holy word, wherby he should reigne in thē, because they bryng not furth the fruit therof, that he loketh for. Neuertheles, he is so mercifull, & of so long sufferaūce, that he doth not shewe vpon vs, that great wrathe sodainly. But when we beginne to shrinke from his worde, not beleuing it, or not expressing it in oure liuinges: firste he doeth send hys messengers, ỹ true preachers of his worde, to admonish vs of our dutie, that as he for hys part for ỹ great loue he bare vnto vs, deliuered his awn sonne to suffre death, that we, by hys death, myghte be deliuerd frō death, & be restored to the lyfe eternall, euermore to dwel with hym, & to be partakers, and inheritors with hym, of hys euerlastyng glory, and kingdome of heauen: so agayn, that we for our partes, shoulde walke in a godly lyfe, as becōmeth hys chyldrē to do. And if thys wyl not serue, but stil we remayne disobedient to hys worde and wyll, not knowyng him, not louing him, not fearing him, not puttyng our whole trust & confidēce in him: and on the otherside, to our neighbors behauing vs vncharitably, by disdaine, enuye, malice, or by cōmittyng murther, robbery, adultry, gluttony, deceipt, lyyng, swearyng, or other like detestable workes, & vngodly behauioure: then he threatenyth vs by terryble cōminacions, swearynge in great angree, that whosoeuer doeth these workes, shal neuer entre into his reste, whiche is the kyngdome of heauen.

Hebre. iiii. Psal. xcv.

Now, if this gentle monicion and comminacion together, do not serue, then god wil shewe his terri-

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ble countenaũce vpõ vs, he will powze intollerable plagues vpon our hedes, & after, he wyl take away frõ vs, all hys ayde & assistence, wherwith before he did defend vs, from al such maner of calamitie. As the Euãgelical prophet Esaye, agreyng with Christes parable, doth teache vs, saiyng: That God had made a goodly vineyarde, for hys beloued childzẽ: he hedged it, he walled it rounde about, he plãted it with chosen vynes, & made a Turret in the myddes therof, & therein also a wine pzesse. And when he loked, that it should bzyng hym furth good grapes, it bzought furth wylde grapes: and after it foloweth: Now shall I shew you, (saieth God) what I wil do with my vyneyarde. I wil pluck doune the hedges, that it may perysh: I will bzeake downe the walles, that it may be trodẽ vnder fote: I wil let it lie wast, it shal not be tutte, it shal not be digged, but bziers and thoznes shal ouergrowe it, & I shall cõmaunde the cloudes, that they shal no mozе rayne vpon it. Esay. v. Matth. xxi.

By these thzeatenynges we ar monyshed, ẏ if we, whiche are the chosen vyneyarde of God, bzyng not furth good grapes, ẏ is to say, good wozkes, ẏ may be delectable, & pleasaũt in hys sight, whẽ he loketh foz thẽ, when he sendeth his messengers, to cal vpon vs foz thẽ, but rather bzing furth wyld grapes, ẏ is to say, sower wozkes, vnswete, vnsauery & vnfruictfull: thẽ wil he plucke away al defence, & suffre greuous plagues of famyne, & battaile, dearth & death to light vpõ vs. Finally, if these do not yet serue, he wil let vs lie wast, he wil geue vs ouer, he wylturne away frõ vs, he wil dygge & deluc no mozе aboute vs, he wil let vs alone, & suffre vs to bzynge furthe,

euen

euen such fruite as we wyl, to bryng furth, brãbles, bryers, and thornes, all naughtynes, all vice, & that so abundantlye, that they shal cleane ouergrow vs, suffocate, strangle, & vtterly destroye vs. But they, that in this worlde, lyue not after god (but after theyr awne carnal libertie) perceiue not thys greate wrath of god towardes them, that he wyl not dygge, nor delue any more about them, that he doeth let them alone euen to them selfes. But they take thys for a great benefite of god, to haue all theyr awne libertye: & so they liue, as carnall libertye were the true libertye of the Gospel. But god forbidde (good people) that euer we should desyre such libertie. For although, god suffre sometymes ỹ wicked, to haue their pleasure in thys world: yet the end of vngodly liuyng, is at length eternal destruction.

Nume. xi. The murmuryng Israelites, had what they longed for: they had quayles enough, yea, til they were wery of thẽ. But what was ỹ end therof: their swete meate had soure sauce: euẽ whiles the meat was in theyr mouthes, ỹ plague of God lighted vpõ thẽ, & sodainely they died. So, if we liue vngodly, & God suffreth vs to folowe our awne wylles, to haue our awne delightes & pleasures, & correcteth vs not w̃ some plague, it is no doubt, but he is almost vtterly displeased w̃ vs. And although it be long or he strike, yet many tymes, whẽ he striketh such persons, he striketh thẽ at once, for euer. So, ỹ whẽ he doth not stryke vs, when he ceaseth to afflict vs, to punish or beate vs, & suffreth vs to rũne hedlinges into al vngodlines, & pleasures of thys world, ỹ we delight in w̃out punyshmẽt & aduersitie, it is a dreadful tokẽ

that

loueth vs no léger, that he careth no lenger for vs, but hath geuen vs ouer, to our awne selfes.

As long as a man doeth proyne his vines, doeth digge at the rootes, and doeth laye freashe yearth to theim, he hath a mynde to theim, he perceiueth some tokē of fruitfulnes that may be recouered in them: but when he wil bestowe no moze suche cost and labor aboute theim, then it is a signe that he thinketh. they will neuer bee good. And the father, as lōg as he loueth his chyld, he loketh angrely, he corrēcteth hym when he doeth amisse: but when that serueth not, and vpon that he ceaseth frō correction of hym and suffereth hym to do what he liste himselfe: it is a signe, that he intendeth to disinherite hym, & to cast him away for euer. So surely, nothyng should perce our hart so sore, & put vs in suche horrible feare, as when we knowe in our conscience, that wee haue greuously offended God, and do so continue, & that yet he striketh not, but quietely suffereth vs in the naughtines that we haue delight in. Then specially it is tyme to crye, and to crye agayne, as Dauid did: Caste me not awaie from thy face, and take not away thy holy spirit frō me. Lorde turne not away thy face from me, cast not thy seruaunt away in displeasure. Hide not thy face from me, least I be lyke vnto theim, that go doune to hel. The whiche lamētable praiers of him, as they ds certify vs, what horrible daūger thei be in, frō whom God turneth hys face, (for that time, & as lōg as he so doth) so should thei moue vs, to crye vpon God, with all our harte, that we maie not be brought into that state, whiche doubtles, is so sorowful, so miserable, & so dreadful

Psal. l.
Psal. xxvi.
Psal. cxlii.

as no toungue can sufficiently expresse or any hart can thynke.

For what deadly greif may a mã suppose it is, to be vnder the wrath of God, to be forsakē or hym, to haue his holy spirit, the aucthor of all goodnesse, to be taken from hym, to be brought to so vile a condicion, that he shalbe left mete for no better purpose, then to be for euer, condempned to hel. For not onely such places of Dauid do shewe, that vpon ỹ turnyng of Gods face frō any persons, thei shalbe left bare from al goodnesse, & far from hope of remedy: but also the place, recited last before of Esaie, doeth meane thesame, which sheweth, that God at length doth so forsake his vnfruitful vineyard, that he wil not only suffre it, to bryng furth wedes, breirs, and thornes, but also, further to punish the vnfruitfulnesse of it, he saith: he wil not cut it, he wil not delue it, and he wil cōmaunde the cloudes, that they shall not rain vpon it, wherby is signified, the teachyng of his holy worde: whiche sainct Paule, after a like maner, expresseth by plantyng and wateryng, meatyng, that he wil take that awaye from theim. So that thei shalbe no lenger of his kyngdō, they shalbe no lenger gouerned by his holy spirite: thei shalbe frustrated of the grace & benefites, that thei had, and euer might haue enioyed through Christ. Thei shalbe depriued of the heauenly light, and life, whiche they had in Christe, whiles they abode in hym. They shalbe, (as thei wer once) as mē without God in this worlde, or rather in worse takyng. And to be short, they shalbe geuen into the power of the deuil, which beareth the rule in al theim, that be cast awaie from

1. Reg. 15.

from God, as he did in Saule and Judas, and generally, in al suche, as worke after their awne willes, the childzen of diffidence and infidelitie.

Let vs beware therfore (good christian people) least that we, reiecting Gods worde, (by the whiche we obteyn and retine, true faith in GOD) be not at length cast of so farre, that we become as ỹ childzen of infidelitie, whiche be of two sortes, farre diuerse, yea, almoste cleane contrary, and yet bothe bee very far, frō returnyng to God. The one sort, onely watyng their sinful, & detestable liuyng, with the right iudgemēt and strayghtnes of Gods ryghteousnes, be so destitute of counsail, and be so comfortles, (as al they must nedes be, frō whom the spirit of counsaill and comfort is gone) that they wil not be perswaded in theyr hartes, but that either God cannot, or els that he will not take them again to his fauor and mercy. The other, hearyng the louynge & large promises of Gods mercye, and so not conceiuyng a right faith therof, make those promises larger, then euer God did: trusting, that although thei continue in their synful and detestable liuyng neuer so long, yet that God at the ende of their life, will shewe his mercie vpon theim, and that then, they wil returne. And bothe these two sortes of men, be in a dampnable state: & yet neuertheless, God, (who willeth not the death of ỹ wicked) hath shewed meanes, wherby both thesame (if thei take hede in ceasō) may escape. The first, as they do dread gods rightfull iustice in punishing sinners, (wherby they should be dismaid and should dispaire in dede, as touchyng any hope that may be in themselfes) so if thei would cōstantly

Eze. xviii. And. xxxiii.

Against despe ration.

beleue, that Gods mercie is the remedy appoynted against such dispaire & distrust, not onely for them, but generally for al that bee sory and truely repentaunt, and will therewith all sticke to Gods mercie, they maie be sure thei shal obtein mercie, and entre into the porte or hauen of sauegarde, into the whiche, whosoeuer doth come, be thei before tyme neuer so wicked, thei shalbe out of daũger of euerlastyng dampnacion, as God by Ezechiel sateth: what tyme soeuer the wicked doeth returne, & take earnest and true repentaunce, I will forget al his wickednesse.

Eze. xxxiii.

Againstpre-sumpcion.

The other, as they be redy to beleue Gods promises, so they should be as redy to beleue the threatenynges of god: aswel thei should beleue the lawe as the Gospel: aswel that there is an hell and euerlastyng fyre, as that there is an heauen, and euerlasting ioye: alwel they should beleue dampnacion, to be threatened to the wicked and euyll doers, as saluacion to be promised to the faithfull in worde and workes: aswel they should beleue, God to bee true, in the one, as in the other. And the synners, that cõtinue in their wycked liuyng, ought to thynke, that the promises of Gods mercie and the Gospell, perteyn not vnto theim, beynge in that state, but onely the lawe, and those scriptures, whiche conteyne the wrathe, and indignacion of God, and his threatenynges, which should certifye theim, that as thei do ouer boldely presume of gods mercy, and liue dissolutely, so doeth God still more and more withdrawe his mercie from theim, and he is so prouoked thereby to wrathe at lenght, that he destroyeth suche presumers many tymes sodainly. For of suche, saincte

Paule

Paule sayed thus: when they shall saye, it is peace, there is no daunger, then shall sodayn destruction come vpon theim. Let vs beware therfore, of suche naughtie boldenesse to synne: for God, whiche hath promised his mercie to them, that bee truely repentaunte, (although it bee at the latter ende) hath not promised to the presumpteous synner, either that he shall haue long life, or that he shal haue true repentaunce at the laste ende. But for that purpose, hath he made euery mannes deathe vncertayne, that he should not put his hope in thend, and in the meane season (to Gods highe displeasure) lyue vngodly. Wherfore, let vs folowe the counsaill of the Wisemã: let vs make no tariyng, to turne vnto the lord: let vs not put of, from daie to day, for sodainly shal his wrath come, and in tyme of vengeaunce, he wal destroye the wycked. Let vs therefore turne betymes, and when we turne, let vs praye to GOD, as Ozee teacheth, saiyng: Forgeue vs all oure synnes, receyue vs graciously. And if we turne to him, with an humble and a very penitent harte, he wil receiue vs to his fauor and grace, for his holy names sake, for his promise sake, for his truthe and mercies sake, promysed to all faithefull beleuers in Jesus Christ, his onely natu=
rall sonne. To whõ
the onely saui=
our of the
world, with the father and the holy ghost,
bee al honor, glory, and power,
world without end. Amen.

1. Tessa, v.

Ozee, xiiii.

¶ An exhortation agaynst the feare of Death.



It is not to be marueyled, that worldly men do feare to dye: For death depriueth them of all worldly honors, riches, and possessions: in the fruition whereof, the worldely man compteth hymself happie, so long as he maye enioye them at hys awne pleasure: and other wyse, if he be dispossessed of thesame, without hope of recouery, then he can none other thinke of himself, but that he is vnhappie, because he hath loste hys worldely ioye and pleasure. Alas thinketh this carnall man, shall I now depart for euer, frō al my honors, all my treasures, from my countrey, frendes, riches, possessiōs, and worldly pleasures, whiche are my ioy and hartes delight: Alas that euer that daie shal come, whē all these I muste bid farewell at once, and neuer to enioye any of thē after. Wherfore, it is not without greate cause spoken of the wiseman: O death, how bitter and sower is the remembraunce of thee, to a man that liueth in peace, and prosperitie in his substaunce, to a man liuyng at ease, leading his life after his awne mind, without trouble, & is therwithal well pampered and fed: There be other men, whom this world doth not so greatly laugh vpon, but rather vexe and oppresse with pouertye, sickenesse, or some other aduersitie: yet thei do fear death, partly because the fleashe abhorreth naturally his awne sorowful dissolucion, whiche death doth threaten vnto theim, and partely, by reason of sickenesses, and

Eccleſi. xli.

painfull

paynfull diſeaſes, whiche be moſte ſtrong pangues and agonies in the fleaſhe, & vſe commonly to come to ſicke men, before death, or at the leaſte, accompany death, whenſoeuer it commeth.

Although theſe twoo cauſes ſeme great & weighty to a worldly man, wherupō he is moued to feare death, yet there is another cauſe much greater then any of theſe afore reherſed, for whiche in dede, he hath iuſte cauſe to feare death: and that is, the ſtate and cōdicion, wherunto at the laſt ende, death bryngeth all them that haue their hartes fixed vpō this world, without repentaunce and amendemēt. This ſtate & condicion, is called the ſecond death, whiche, vnto all ſuche, ſhal inſue after this bodily deathe. And this is that death, whiche in deede ought to be dread & feared: for it is an euerlaſting loſſe without remedy, of the grace & fauor of God, and of euerlaſtyng ioy, pleaſure, and felicitie. And it is not onely the loſſe for euer of all theſe eternall pleaſures, but alſo it is the condempnacion, both of body & ſoule, (without either appellacio, or hope of redempcion) vnto euerlaſtynge paynes in hell. Unto this ſtate death ſent the vnmercyfull and vngodly richeman, (that Luke ſpeaketh of, in his Goſpell) who liuyng in all wealthe and pleaſure in this worlde, and cheriſhyng himſelf daily with daintie fare, and gorgeous apparel, deſpiced poore Lazarus, that lay pitifully at his gate, miſerably plagued, and full of ſores, and alſo greuouſly pined with hunger. Luke. xvi.

Bothe theſe twoo, were arreſted of deathe, whiche ſent Lazarus the poore miſerable man by aungels anone vnto Abrahams boſome: a place of reſt,

pleaſure

pleasure and consolacion. But the vnmerciful richman, descended doune into hel, and beyng in tormẽtes, he cried for comforte, complainyng of the intollerable payn that he suffered in that flamme of fire, but it was to late. So vnto this place, bodily death sendeth all them, that in this world, haue their ioye and felicitie: all them, that in this world, be vnfaithfull vnto God, and vncharitable vnto their neighbors, so diyng without repentaũce, & hope of Gods mercie. Wherfore it is no maruaile, that the worldly man feareth death, for he hath muche more cause so to do, then he himself doeth consider.

The firste, Thus we se thre causes, why worldly men feare death. One, because thei shal lose therby, their worldely honors, riches, possessions, and all their hartes
The seconde, desires: Another, because of the painfull diseases, & bitter pangues, which commonly men suffre, either before, or at the tyme of death: but the chiefe cause,
The thirde, aboue al other, is the dread of the miserable state, of eternall dampnation bothe of body and soule, whiche they feare, shal folow, after their departyng out of the worldly pleasures of this present life.

For these causes, be al mortal men, (whiche be geuen to the loue of this world) both in feare, & state of death, through syn (as the holy apostle saith) so lõg
Hebre. ix. as thei liue here in this world. But (euerlasting thãkes be to almighty God for euer) there is neuer one of al these causes, no, nor yet thei altogether, that cã make a true Christian man afraied to dye, (whiche
i. Cor. iii. is the very membre of Christe, the temple of the holy Ghoste, the sonne of God, and the very inheritor of the euerlastyng kyngdom of heauen) but plainly

contrary,

contrary,he conceiueth great and many causes,vn-
doubtedly grounded vpon the infallyble and euer-
lastynge truth of the woorde of God, whiche moue
hym,not onely to put away the feare of bodiely de-
ath,but also for the manifolde benefites and singu-
ler commodities,whiche ensue vnto euery faithfull
person,by reason of thesame,to wish,desire,& longe
hartely for it. For death shall be to hym no death at
all,but a very deliuerance from death,frō al pay-
nes,cares,and sorowes,miseries,and wretchednes
of this world,and the very entry into rest,and a be-
ginnyng of euerlastyng ioye,a tastyng of heauenly
pleasures,so great,that neither toungue is able to
expresse,neither eye to se,nor eare to heare them, no
nor for anye earthly mans hart to conceyue them.
So excedinge greate benefites thei be,whiche God
our heauēly father by his mere mercye, and for the
loue of his sonne Jesus Christe, hathe layed vp in
store,and prepared for theim,that humbly submitte
themselfes to Gods wil,and euermore vnfainedly,
loue him,from the botome of their hartes. And we
oughte to beleue,that death beyng slayne by Chri-
ste,cannot kepe any man, that stedfastly trusteth in
Christ,vnder his perpetuall tirāny and subiection,
but that he shall ryse from death agayne vnto glo-
ry,at the last daye,appoynted by almighty God,ly-
ke as Christ oure head,did ryse agayne,according
to Gods appoyntement,the thyrde daye. For sainct
Augustine saieth:The head goynge before,the mē-
bres must to folowe,& come after. And sainct Paule
saieth:if Christe be rysen from the dead,we shall ry-
se also from thesame. And to comforte all Christen

persons herein, holye scripture calleth this bodiely death a slepe, wherin mās senses be (as it were) takē, from hym, for a season, and yet when he awaketh, he is more fresh, then he was when he went to bed. So, although we haue our soules seperated from our bodyes for a season, yet at the general resurrection, we shalbe more fresh, beautifull and perfite, then we be now. For now we be mortall, then we shal be immortall, now infect with diuers infirmities, then clerely voyde of all mortall infirmities: now we be subiect to all carnall desyres, then we shalbe al spirituall, desiryng nothynge but Gods glory, & thinges eternal. Thus is this bodiely death, a doore, or entrynge vnto lyfe, and therfore not so muche dreadfull, (if it be rightly considered) as it is comfortable, not a mischief, but a remedy of all mischief, no enemy, but a frende, not a cruel tyrāt, but a gētle guide, leadyng vs, not to mortalitie, but to immortalitie, not to sorow and payne, but to ioye and pleasure, and that to endure for euer, if it be thankefully taken and accepted, as Gods messenger, and pacientlye borne of vs, for Christes loue, that suffered most paynfull death, for oure loue, to redeme vs from death eternall. Accordynge hereunto, saincte Paule saieth: our lyfe is hidde with Christ in God, but when our lyfe shall appere, then shall we also appere with hym in glorye. Why then shall we feare to dye: considerynge the manifolde, and comfortable promises of the Gospell, and of holy scriptures: God the father hath geuen vs euerlastynge lyfe, (saieth S. Jhon) & thys lyfe in his hys sonne: he that hath the sonne, hath lyfe, & he that hath not ỹ sonne,

Roma. viii.

Jhon. vi.

hath

hath not lyfe. And this I wrote (saieth S. Jhon) to you, that beleue in ỹ name of the sonne of God, that you maye knowe, that you haue euerlastynge lyfe, and that you do beleue vpõ the name of the sonne of God. And our sauior Christ sayeth: he that beleueth in me, hath lyfe euerlastynge, and I wyll rayse him frõ death to lyfe, at the last day. Sainct Paule also sayeth: that Christe is ordeyned and made of God, oure righteousnes, our holynes and redemption, to the entent that he, which wyll glory, should glory in the Lorde. Sainct Paule did contemne, and set litle by all other thynges, estemynge them as dunge, whiche before he had in very greate pryce, that he might be found in Christ, to haue euerlasting lyfe, true holynes, righteousnes and redẽpcion. Finally, S. Paule maketh a playne argument in this wise: If our heauenly father woulde not spare his awne naturall sonne, but dyd geue hym to death for vs, how can it be, that with him he shoulde not geue vs all thynges? Therfore, if we haue Christ, then haue we with him, and by him, all good thinges, whatsoeuer we can in our hartes wish or desire: as victorie ouer death, sinne and hel: we haue the fauor of God, peace wyth hym, holynes, wysedome, iustice, power, lyfe, and redeinpcion: we haue by hym, perpetuall health, wealth, ioye, and blysse euerlastynge.

Jhon. vi.

Jhon vi.

1. Corin. i.

Collos. iii.

All those therefore, haue great cause to be full of ioye, that be ioyned to Christ with true faythe, stedfast hope, and perfyt charitie, and not to feare death nor euerlastynge dampnacion. For deathe cãnot depryue them of Jesu Christ, nor any sinne can cõdempne them, ỹ are grafted surely in him, which is their

onely ioy, treasure, and lyfe. Let vs repent our synnes, amend our lyfes, trust in hys mercy and satisfaction, and death can neyther take hym from vs, nor vs from hym. For then, (as S. Paul saieth) whether we lyue or dye, we be the Lordes awne. And agayne he sayeth: Christ did dye, and rose agayne, because he should be Lord, both of the dead & quicke. Then if we be the Lordes awne, when we be dead, it must nedes folowe, that suche temporall deathe, not onely cãnot harme vs, but also, that it shall muche be to our profit, and ioyne vs vnto God, more perfectly. And thereof the christian hart may surely be certified by the infallible truth of holye scripture. It is God (sayeth saincte Paule) which hath prepared vs vnto immortalitie, and thesame is he, whichhath geuen vs an earnest of thespirite. Therfore let vs be alwaies of good comforte, for we knowe, that so longe as we be in the body, we be (as it were) farre from God in a straunge countrey, subiect to many perils, walkyng without perfite sighte, and knowledge of almighty God, onely seynge hym by faythe, in holy scriptures. But we haue a courage & desire, rather to be at home with god and oure sauior Christe, farre from the body, where we maye behold hys Godhead, as he is, face to face, to oure euerlastyng comfort. These be saincte Paules wordes in effecte, wherby we may perceyue, that the lyfe in this world, is resembled to a pilgrimage, in a straunge countrie far frome God: and that death, deliuerynge vs from our bodyes, doth sende vs straight home, into our awne countrey, and maketh vs to dwell presently with God for euer, in perpe-

Roma. xiiii

Hebre. xiii.

tuall

tuall reſt and quietneſſe. So that to dye is no loſſe, but profite and winnynge to all true chriſtē people.

What loſt the theefe, that hanged on the croſſe with Chriſt by hys bodiely death? Yea, how much dyd he gayne by it? Did not our ſauiour ſay vnto hym, thys daye thou ſhalt be with me in Paradyſe? Luke. xxiii.

And Lazarus, that pitifull perſon, that lay before ỹ richemans gate, payned with ſores, and pined with hungre, did not death highlye profite and promote hym? Which by the miniſtery of Aungels, ſent hym vnto Abrahās boſome, a place of reſt, ioye and heauenly conſolacion? Luke. xvi.

Let vs thinke none other, (good chriſten people) but Chriſt hath prepared theſame ioye, and felicitie for vs, that he prepared for Lazarus & the theefe. Wherfore, let vs ſticke vnto his ſaluacion, and gracious redempcion: and beleue hys worde, ſerue hym frō our hartes, loue & obeye hym, and whatſoeuer we haue done heretofore contrarye to hys moſte holy wyll, now let vs repent in tyme, and hereafter ſtudy to correct our lyfe, & doubt not, but we ſhall finde hym as mercifull vnto vs, as he was either to Lazarus, or to ỹ theefe: whoſe exāples are written in holy ſcripture, for the comfort of thē, that be ſinners, and ſubiecte to ſorowes, miſeries, & calamities in this worlde, that thei ſhoulde not deſpayre in Gods mercy, but euer truſte, therby to haue forgiueneſſe of their ſynnes, & lyfe euerlaſtinge, as Lazarus and the theefe had. Thus I truſt euery chriſten man, perceyueth by the infallible woorde of God, that bodiely death cannot harme nor hinder theim, that truly beleue in Chriſt, but contrary ſhal profit & promote the chriſten ſoules, whiche beynge

truly penitēt for their offences, departe hēce in perfect charitie, and in sure truste, that God is mercifull to thē, forgiuinge theyr synnes, for the merites of Jesus Christe, hys onely naturall sonne.

The seconde cause, why some do feare death.

The seconde cause, why some do feare death, is sore sickenesse, and greuous paynes, whiche partly, come before death, and partely, accompayneth deathe, whensoeuer it cometh. This feare, is the feare of the frayle fleashe, and a naturall passion, belonginge vnto the nature of a mortall man. But true fayth, in Gods promyses, and regarde of the paynes and pangues, whiche Christe vpon the crosse suffered for vs miserable synners, with consideracion of the ioye, and euerlastyng lyfe to come in heauen, wil mitigate those paynes, and moderate thys feare, ỹ it shall neuer be able to ouerthrowe the hartie desire, and gladnesse, that the christian soule hath to be seperated from thys corrupt body, that it maye come to the gracious presence, of our sauiour Jesus Christ. If we beleue stedfastly the woorde of god, we shal perceyue, that suche bodiely sickenesse, pangues of death, or whatsoeuer dolorous paynes we suffre, either before or with death, be nothynge els in Christē mē, but the rodde of our heauenly and louynge father, wherwith he mercifully correcteth vs, either to trie and declare the fayethe of hys pacient chyldren, that they maye be founde laudable, glorious, and honorable in hys sight, when Jesus Christ shalbe openly shewed, to be the Judge of al the worlde: or els to chastise, and amende in them, whatsoeuer offendeth hys fatherly and gracious goodnesse, lest they shoulde pery-

ſhe euerlaſtingly. And this hys cozrectynge rodde, is common to all them, that be truly hys. Therfo-re let vs caſte away the burden of ſynne, that lyeth ſo heuye in our neckes, and returne vnto God, by true penaunce, aud amendemente of our lyfes. Let vs with pacięce runne thys courſe that is appoyn-ted, ſufferyng (foz hys ſake that dyed foz our ſalua-cion) al ſozowes and pangues of death, and death it ſelfe ioyfully, when God ſendeth it to vs, hauynge our eyes fixed euer vpon the heade, and capitayn of our fayth, Jeſus Chriſte: Who (conſiderynge the ioye, that he ſhoulde come vnto) cared neyther foz the ſhame, noz payne of deathe, but willingly, con-fozmyng hys wyll to hys fathers wyll, moſte pati-ently ſuffered the moſte ſhamefull and paynefull deathe of the croſſe, beyng innocent. And now ther-foze, he is exalted in heauen, and euerlaſtingly ſit-teth on the rigtht hande of the thzone of God the fa ther. Let vs call to our remembzaunce therfoze, the lyfe and ioyes of heauen, that are kepte foz al them, that paciently doo ſuffre here with Chriſte: and cō-ſider, that Chriſte ſuffered all hys paynfull paſſion, by ſynners, and foz ſynners, and then we ſhall with pacience, and the moze eaſyly, ſuffre ſuche ſozo-wes and paynes, when they come. Let vs not ſet at light, the chaſtiſinge of the Lozde, noz grudge at hym, noz fall from hym, when of hym we be cozrec-ted: foz the Lozde loueth them, whom he doth coz-recte, and beateth euery one, whom he taketh to be hys chylde. What chylde is that, (ſaieth ſainete Paule) whome the father loueth, and doth not cha-ſtice? If ye be without Gods cozrectiō (which al hys welbeloued

Philip. ii.

Hebr. xii.

welbeloued and true chyldren haue)then be you but baſtardes,ſmally regarded of God, & not hys true chyldren.

Therfore,ſeynge that whē we haue in earth our carnall fathers to be our correctors, we do feare them,and reuerently take their correction, ſhall we not much more be in ſubiection to God our ſpiritual father,by whome we ſhall haue eternall lyfe: And our carnall fathers ſome tyme correct vs,euen as pleaſeth thē,without cauſe:but this father, iuſtely correcteth vs,either for our ſynne, to the intēt we ſhould amende,or for our commoditie & wealthe,to make vs therby partakers of his holyneſſe. Furthermore,all correction, whiche God ſendeth vs in thys preſent tyme,ſemeth to haue no ioye and comforte,but ſorowe and payne: yet it bringeth with it a taſte of Gods mercye and goodnes towardes thē, that be ſo corrected,& a ſure hope of Godrs euerlaſtyng conſolacion in heauen. If then theſe ſorowes, diſeaſes,and ſickeneſſes,and alſo death it ſelfe, be nothyng els,but our heauenly fathers rod, wherby he certifieth vs of hys loue & gracious fauor,wherby he trieth and purifieth vs,wherby he geueth vnto vs holyneſſe,& certifieth vs, that we be hys chyldren,and he our mercifull father;ſhall not we then, with all humilitie,as obedyent & louyng chyldren, ioyfully kyſſe our heauenly fathers rod, and euer ſaye in oure harte,with oure ſauior Jeſus Chriſte: Father,if this āguiſhe and ſorowe with I fele, and death, which I ſe approche,maye not paſſe,but that thy wyll is, that I muſte ſuffre them, thy wyll be done.

Math.xxvi.

Nowe

Now the thirde and speciall cause, why death in dede is too bee feared, is the miserable state of the worldly and vngodly people, after their death: But this is no cause at all, why the godly and faithfull people should feare death, but rather contrariwise, their godly conuersacion in thys lyfe, and beliefe in Christ, cleauing continually to hys merites, should make them to longe sore after that lyfe, that remayneth for them vndoubtedly after this bodely death. Of this immortall state, after this transitory lyfe, where we shal liue euermore, in the presence of god, in ioye and reste, after victory ouer all sickenes, sorowes, sinne, and death: there be many, bothe playn places of holy scripture, which confirme the weake conscience agaynst the feare of al such dolours, sickenesses, synne and death corporal, to asswage such trembling and vngodly feare, and to encourage vs with comforte and hope, of a blessed state after this life. Saincte Paule willeth vnto the Ephesians, ỹ God the father of glory, woulde geue vnto theim, ỹ spirite of wisedome and reuelacion, that the eyes of their hartes might haue light to knowe him, and to perceyue, how great thinges he had called thē vnto and how riche inheritaunce, he hath prepared after this life, for thē that perteyne vnto hym. And sainct Paul himself, declareth the desire of his hart, which was to be dissolued and losed frō hys body, and to be with Christ, which (as he sayde) was much better for him, although to theim, it was more necessary, ỹ he should liue, which he refused not, for their sakes. Euen like as sainct Martyn sayde: good Lorde, if I be necessary for thy people to do good vnto them

The thyrde cause why death is to be feared.

Ephe. i.

Phil. i.

I will refuse no labor, but els for myne awne selfe, I beseche the to take my soule.

Now, the holy fathers of the olde lawe, and all faithful and righteous men, which departed before our sauior Christes ascencion into heauen, dyd by death, departe from troubles vnto rest, frō the handes of theyr enemies into ỹ hādes of God, frō sorowes & sicknesses vnto ioyful refreshing into Abrahās bosome, a place of al cōfort & cōsolaciō, as scriptures do plainly by manifest wordes testifie. The

Sapien. iii. boke of Wisedō saith: ỹ the righteous mens soules be in the hād of God, & no torment shal touche thē. They semed to the eyes of foolishe men to dye, and their death was cōpted miserable, and theyr departing out of this world, wretched, but thei be in rest. And another place saieth: that the righteous shall liue for euer, and their rewarde is with the Lord, & their myndes be with God, who is aboue al. Therfore they shal receyue a glorious kyngdome, and a

Sapien. iiii. beautifull croune, at the Lordes hand. And in another place, thesame boke saieth: ỹ righteous, though he be preuented with sodain death, neuertheless he shalbe there, wher he shalbe refreshed. Of Abrahās bosome, Christes wordes be so plaine, that a christē man nedeth no more proofe of it. Now then, if thys were ỹ state of ỹ holy fathers & righteous mē, before the cōmyng of our sauior, and before he was glorified, how much more then, ought all wee to haue a stedfast faith, & a sure hope of this blessed state & cōdicion, after our death: Seynge that oure sautor, now hath perfourmed the whole worke of oure redempcion, and is gloriously ascended into heauen,

to

to prepare oure dwellinge places with hym, & saied vnto hys father: Father, I will that where I am, my seruauntes shalbe with me. And we know, that whatsoeuer Christe wyll, hys father will the same: wherfore it cannot be, but if we be his faythfull seruauntes, our soules shalbe with hym, after oure departynge out of this present life. Sainct Stephin, when he was stoned to death, euen in the middest of hys tormentes, what was hys mynde moste vpon: When he was full of the holy Ghoste, (sayeth holy scripture) hauynge hys eyes lifted vp into heauen, he sawe the glory of God, and Jesus standynge on the righthande of God. The whiche truthe, after he had confessed boldely before the enemies of Christ, they drewe hym oute of the citie, and there they stoned hym, who cried vnto God saiynge: Lorde Jesu Christe, take my spirite. And doeth not oure sauior saye playnely in sainct Jhons Gospell: Uerely, verely, I saye vnto you, he that heareth my woorde & beleueth on hym ỹ sente me, hath euerlastynge lyfe, and commeth not into iudgemēt, but shall passe frō death to lyfe. Shall we not then thinke that death to be precious, by the whiche we passe vnto lyfe: Therfore it is a true saiynge of the Prophete: the death of the holy and righteous mē, is precious in the Lordes sighte. Holy Simeon, after that he had hys hartes desire, in seynge oure sauior that he euer longed for all hys lyfe, he embraced him in hys armes, and sayde: Now Lord, let me departe in peace, for myne eies haue beholdē that sauior, which thou haste prepared for all nacions.

Ihon.xvii.

Actes.vii.

Ihon.v.

Psalm cxvi

Luke.ii.

It is truthe therfore, that the death of the righ-

teous, is called peace, and the benefite of the Lord, as the Church saieth in the name of ỹ righteoulnes departed out of this world: My soule turne the too thy rest, for the Lord hath bene good to the, and rewarded the. And we se by holy scripture, and other auncient Hystories of Martyrs, that the holy faithfull, and rightcous, euer syns Christes ascencion, in their death did not doubte but that they went to be with Christe in spirite, whiche is oure lyfe, healthe, wealth and saluacion. Jhon in his holy Reuelacō. saw a. C. xl. and. iiii. M. virgins and innocentes, of whome he saide: These folow the Lābe Jesu Christ whersoeuer hegoeth. And shortely after, in thesame place he saieth: I heard a voyce frō heauen, saying vnto me: Write, happye and blessed are the dead, whiche dye in the Lorde: from hencefurthe (surelye saieth the spirite) they shall reste from theyr paynes and labours, for their woorkes do folow them. So that then they shall reape with ioye and comforte that, whiche they sowed with labors and paynes. They that sowe in the spirit, of the spirit shall reape euerlastynge lyfe. Let vs therfore neuer be wery of well doynge, for when the tyme of reappynge, or reward commeth, we shal reape without any werines euerlastynge ioye. Therfore, whyle we haue time (as saincte Paule exhorteth vs) let vs doo good to all men, & not lay vp our treasurers in earth, where ruste and mothes corrupt it, whiche ruste (as sainct James saieth) shall beare witnes against vs, at the great daye, condempne vs, and shal (like most hrennynge fyre) tormente oure fleashe. Let vs beware therefore, (as we tendre oure awne wealthe) that we

Psalm cxiiii.

Apo. xiiii.

Galat. vi.
Matth. vi.

James. v.

be not

be not in the numbre of those miserable coueteous men, whiche, sainct Iames biddeth mourne and lament, for their gredy gatherynge, and vngodly kepynge of goodes. Let vsbe wise in time, and learne to folowe the wise example of the wicked Stuarde. Let vs so prudently dispose oure goodes and possessions, committed vnto vs here by God for a season, that we maye truely heare and obeye this commaundement of oure sauior Christes: I saye vnto you, (sayeth he) make you frendes of the wycked Mammon, that they maye receiue you, into euerlastynge tabernacles. Ryches, he calleth wicked, because the worlde abuseth them vnto all wickednes, which are otherwise the good gifte of God, and the instrumentes, whereby God seruauntes do truelye serue hym, in vsynge of thesame. He commaunded them not, to make them ryche frendes, to get hyghe dignities, and worldly possessiõs, to geue great giftes to ryche men, that haue no nede thereof, but too make theym frendes of poore and miserable men: vnto whome, whatsoeuer they geue, Christe accepteth it, as geuen to hymselfe. And to these frendes, Christe in the Gospell geueth so greate honor and preeminence, that he sayeth: they shall receyue their benefactors, into euerlastynge houses: Not that men shalbe oure rewarders, for our wel doyng, but that Christ will rewarde vs, and take it to be done vnto hymselfe, whatsoeuer is doone to suche frendes. Luke. xvi.

Thus makynge poore wretches oure frendes, we make oure sauioure Christe oure frende, whose membres they are, whose miserie, as he taketh for

his awne misery, so theyr relieue, succour and helpe, he taketh for hys succoure, relieue, and helpe, and will almuche thanke vs and rewarde vs for oure goodnes shewed to them, as if he hym selfe had receyued lyke benefite at oure handes, as he witnesseth in the Gospell, saiynge: Whatsoeuer ye haue done to any of these symple persones, whiche do beleue in me, that haue ye doen to my selfe. Therfore let vs diligently forese, that oure fayth and hope, whiche we haue concepued in almightie God, and in oure sauioure Christe, waxe not faynte, nor that the loue whiche we pretende to beare to hym, waxe not coulde: but let vs studye dayly and diligentlye to shewe oure selfes to be the true honorers and louers of God, by keppynge of his commaundemētes by doyng of good dedes vnto our nedy neighbors, releuynge by all meanes that we can, their pouerty with our abundaunce, their ignoraunce with oure wisedome and learnynge, and comforte theyr weakenesse, with oure strength and aucthoritie: callyng all men backe from euill doynge, by Godly counsayll and good example, perseuerynge styll in well doynge so longe as we lyue. So shall we not nede to feare death, for anye of those three causes afore mencioned, nor yet for any other cause that can bee imagined. But contrary, conslderyng the manifold sickenesses, troubles & sorowes of this present lyfe, the daungers of this perilous pilgrimage, and the greate encombraunce, whiche oure spirite hath by thys synful flesshe and frayle body subiect to death: considerynge also the manifolde sorowes and daũgerous deceiptes of this world on euery side, the intollerable

Matth. xxv.

tollerable pryde, couetcousnes, and lechery in tyme of prosperitie, the impacient murmurynge of them that be worldly in tyme of aduersitie, whiche cease not to withdrawe and plucke vs from God our sauioure Christe, from oure life, wealth, or eternal ioy and saluacion: considerynge also the innumerable assaultes, of oure Ghostly enemy the deuill, with all his fiery dartes of ambicion, pryde, lecherye, vainglory, enuie, malice, detractiō, with other hys innumerable deceiptes, engines and snares, whereby he goeth busely about to catche al men vnder his dominion, euer lyke a roreynge Lyon, by all meanes searchynge whome he maye deuoure: the faythfull Christian man, which considereth al these miseries, perilles and incommodities, (whereunto he is subiecte, so longe as he here liueth vpon earthe) and on the other part, considereth that blessed and comfortable state of the heauēly lyfe to come, and the swete condicion of them, that departe in the Lorde, howe they are deliuered from the continuall encombraūces of their mortall and synfull bodye, from all the malice, craftes and deceiptes of this world, from al the assaultes of their ghostly enemy ỹ deuill, to liue in peace, reste and perpetual quietnes, to liue in the felowshyp of innumerable Aungelles, and with the congregacion of perfecte iuste mē, as Patriarches, Prophetes, Martyrs and Confessors: and finally, vnto the presence of almighty God, and oure sauior Jesus Christe: He that doeth consider al these thinges, and beleueth them assuredly, as they are to bee beleued, euen from the botome of his harte, beynge established in God, in thys true faythe, haupnge a

1. Pet. v.

quiete

quiete conſcience in Chriſte,a firme hope,and aſſu-
red truſt in Gods mercy,through the merites of Je
ſu Chriſte,to obteyne thys quietnes,reſte and eter-
nall ioye:ſhal not onely be without feare of bodely
deathe,when it comuneth, but certainlye (as ſaincte
Paule did)ſo ſhall he gladly(accordynge to Gods
will, and when it pleaſeth God to call hym oute of
thys lyfe)greately deſyre in hys harte,that he maye
be rid from all theſe occaſions of euil,and liue
euer to Gods pleaſure,in perfecte obedi-
ence of hys will, with our ſauior Je-
ſus Chriſte:to whoſe gracious
preſence,the Lorde of hys
infinitie mercye and
grace,bryng vs
to reigne with
hym, in
lyfe
euerlaſtynge.
To whome, with
oure heauenly father,and
the holy Ghoſte,be
glorye in worl-
des without
ende.

Phil.i.

AMEN.

¶ An exhortacion, concernyng good ozdze and obedience, to rulers and magistrates.

ALmightie God hath created & appoited al thinges, in heauē, yearth, and waters in a moste excellēt and perfect ozdze. In heauē, he hath appoynted distict ozders & states of Archāgelles and Angels. In yearth he hath assigned kynges, pzinces, with other gouernozs vnder them, al in good & necessary ozdze. The water aboue is kept & raineth doune in due time & ceasō. The sunne, mone, sterres, rainbow, thū-der, lightning, cloudes, and al birdes of the aire, do kepe their ozdze. The yearth, trees, seedes, plantes, herbes, cozne, grasse, and all maner of beastes, kepe thē in their ozdze. All the partes of ỹ whole yeare, as winter, somer, monethes, nightes & dayes, continue in their ozdze. All kyndes of fishes in the sea, riuers and waters, with all fountaynes, spzynges, yea, the seas themselfes, kepe their comely course and ozdze. And mā hymself also, hath al his partes, both with-in & without: as soule, harte, mynd, memozy, vnder-standyng, reason, speache, withall and singuler cozpozall mēbzes of his body, in a pzofitable, necessary and pleasaunt ozdze. Euery degre of people, in their vocacion, callyng, & office, hath appoynted to them, their duetie & ozdze. Some are in high degre, some in lowe, some kynges & pzinces, some inferiozs and subiectes, pziestes, and laimen, masters & seruaun-tes, fathers & chyldzen, husbandes and wifes, riche and pooze, and euery one haue nede of other: so that in all thinges, is to be lauded & pzayse the goodly ozdze of God, without the whiche, no house, no citie,

no cõmõn wealth, can continue & endure. For where there is no right ordre, there reigneth all abuse, carnall libertie, enormitie, syn, & babilonicall cõfusion. Take awaye kynges, princes, rulers, magistrates, iudges, and such states of Gods ordre, no man shal ride or go by the high waie vnrobbed, no man shall slepe in his awne house or bed vnkilled, no mã shall kepe his wife, childzen, & possessiõs in quietnes: all thynges shalbe cõmon, and there must nedes folow all mischief and vtter destructiõ, both of soules, bodies, goodes and common wealthes. But blessed be God, that we in this realme of England fele not the horrible calamities, miseries & wzetchednes, which al thei vndoubtedly fele & suffre, ỹ lacke this godly ordre. And praised be God, that we knowe the great excellẽt benefite of god, shewed towards vs in this behalfe. God hath sente vs his high gifte, our most dere souereigne lord king Edward ỹ sixt, with godly wise, and honorable coũsail, with other superiors and inferiors in a beautifull ordre. Wherefore, let vs subiectes do our bounden duties, geuing hartie thankes to God, and praiyng for the preseruaciõ of this Godly ordre. Let vs al obey euen from the botome of our hartes, al their Godly procedynges, lawes, statutes, proclamacions, and iniunctiõs, with al other Godly orders. Let vs conlidre the scriptures of the holy ghost, whiche perswade & cõmaunde vs all obediently to be subiect: First & chiefly, to the kynges maiestie, supreme hed ouer all, & next, to his honorable counsail, and to all other noble men, magistrates and officers, which by Gods goodnes be placed and ordered: for almighty God, is the onely

aucthoꝛ and pꝛouider of thys foꝛenamed ſtate and oꝛdꝛe, as it is wꝛitten of God, in the boke of the pꝛo-
uerbes: thꝛough me, kynges do reigne: thꝛough me counſailoꝛs make iuſt lawes, thꝛough me, doo pꝛin-
ces beare rule, and all iudges of the yearth execute iudgement: I am louyng to them, that loue me. Pꝛouerb, viii

Here let vs marke wel, & remembꝛe, that the high powꝛ & aucthoꝛitie of kynges, with theyꝛ makyng of lawes, iudgemẽtes, & officers, are the oꝛdinaun-
ces, not of man, but of God: & therfoꝛe is this woꝛd (thꝛough me) ſo many tymes repeted. Here is alſo well to be cõſidered and remembꝛed, that this good oꝛdꝛe is appoynted of Gods wiſedom, fauoꝛ, & loue, ſpecially foꝛ them that loue god, & therfoꝛe he ſaith: I loue them, ẏ loue me. Alſo, in the boke of wiſedom we may euidently learne, that a kynges powꝛ, au-
cthoꝛitie, & ſtrength, is a greate benefite of God, ge-
uen of his great mercy, to the comfoꝛt of our greate miſery. Foꝛ thus wee rede there ſpoken to kynges. Heare o ye kynges & vnderſtand: learne ye ẏ be iud-
ges of thendes of the yearth: geue eare ye, that rule the multitudes: foꝛ ẏ powꝛ is geuen you of ẏ loꝛd, and the ſtrength frõ the higheſt. Let vs learne alſo here by the infallible woꝛd of God, that kinges and other ſupꝛeme & higher officers, are oꝛdeined of god who is moſt higheſt, & therfoꝛe they are here diligẽ-
tely taught, to apply thẽſelfes, to knowledge & wiſe dom, neceſſary foꝛ the oꝛderynge of Gods people, to their gouernaũce committed. And they be here alſo taught by almighty God, that thei ſhould reknow-
ledge themſelfes, to haue al their powꝛ & ſtrength, not frõ Rome, but immediatly of god moſt higheſt. Sapien, vi, Sapien, vi,

Deu.xxxii. We rede in the boke of Deuteronomy, ỹ al punischemẽt perteineth to God, by this sentẽce: vengeaũce is mine, and I will reward. But this sentence we must vnderstãd, to pertein also vnto ỹ magistrates which do exercise Gods roume in iudgement & punishing, by good & godly lawes, here in yearth. And the places of scripture whiche seme to remoue from emong al christian men, iudgement, punishment, or kyllyng, ought to be vnderstand, that no mã (of his awne priuate aucthoritie) may be iudge ouer other may punish, or may kil. But we must refer al iudgemẽt to god, to kynges & rulers, & iudges vnder thẽ, which be gods officers, to execute iustice, & by plain wordes of scripture, haue their aucthoritie & vse of ỹ swourd, graũted frõ god, as we are taught by S. Paule the dere & elect Apostle of our sauior Christ, whõ we ought diligẽtly to obeye, euẽ as we would obey our sauior Christ, yf he wer present. Thus. S.

Roma.xiii. Paule writeth to the Roma: Let euery soule submit hymself, vnto the aucthoritie of the higher powers, for there is no power, but of God, the powers that be, be ordeined of God, whosoeuer therfore resisteth the power, resisteth the ordinaunce of God, but they that resist, shal receiue to thẽselfes dampnacion: for rulers are not fearful to thẽ that do good, but to thẽ that do euill. Wilt thou be without feare of the power: Do well then, & so shalt thou be praysed of the same: for he is the minister of God, for thy wealthe. But & if thou do that, whiche is euill, then feare, for he beareth not the swourde for naught, for he is the minister of God, to take vengeaunce on hym, that doth euill. Wherfore ye must neues obey, not onely

for

for feare of vengeaũce, but also, because of cõscience, and euẽ for this cause paie ye tribute, for they are Gods ministers, seruyng for the same purpose.

Here let vs al learne of S. Paule, the elect vessel of God, ỹ all persones hauing soules, (he excepteth none, nor exempteth none, neyther preest, apostle, nor prophet, saieth. s. Chrisо.) do owe of boundẽ duetie, and euen in conscience, obedience, submission & subiection, to the hygh powers, which be constituted in aucthoritie by god, forasmuch as they be gods liuetenauntes, Gods presidentes, Gods officers, Gods cõmissioners, Gods iudges, ordeyned of God hymself, of whom onely thei haue al their power, and all their aucthoritie. And thesame. s. Paule threateneth no lesse pain, then euerlasting dãpnacion to al disobediẽt persons, to al resisters, against this generall and cõmon aucthoritie, forasmuch as they resist not man, but God, not mãnes deuise and inuencion, but Gods wisedõ, Gods ordre, power, and aucthoritie. And here (good people) let vs all marke diligently, that it is not lawfull for inferiors and subiectes, in any case to resist the superior powers: for. s. Paules wordes be playn, that whosoeuer resisteth, shall get to thẽselfes dãpnacion: for whosoeuer resisteth, resisteth the ordinaũce of God. Our sauior Christe him self & his apostles, receiued many and diuerse iniuries of ỹ vnfaithfull & wicked mẽ in aucthoritie: yet we neuer rede, that thei, or any of thẽ, caused any sedicion or rebelliõ agaynst aucthoritie. We rede oft, that they pacientlу suffered al troubles, veracions, slaunders, pangues, & paines, and death it self obediently, without tumulte or relistence. They cõmit-

ted

ted their cause to him, that iudgeth righteously, and prayed for their enemyes hartely & earnestly. They knew that ỹ aucthoritie of ỹ powers, was Gods ordinaunce, & therfore bothe in their wordes & dedes, they taught euer obedience to it, and newer taught, nor did the contrary. The wicked iudge Pilat layd to Christe: knowest thou not that I haue power to crucifye the, and haue power also to lose the? Iesus aunswered: Thou couldest haue no power at all against me, except it were geuē the frō aboue. Wherby Christe taught vs plainly, that euen the wicked rulers haue their power and aucthoritie from God. And therfore it is not lawfull for their subiectes, by force to resyst thē, although they abuse their power, muche lesse then it is lawfull for subiectes to resiste their godly & christian princes, whiche do not abuse their aucthoritie, but vse thesame to Gods glory, & to the profyte and cōmoditie of Gods people. The holy apostle S. Peter cōmaundeth seruaūtes to be obedient to their masters, not onely, if they be good and gentle, but also, if they be euil and froward: affirmyng, that the vocation & callyng of Gods people, is to bee pacient, and of the sufferyng syde. And there he bringeth in, ỹ pacience of our sauior Christ to perswade obedience to gouernors, yea, although they be wycked and wrong doers. But let vs now heare S. Peter himself speake, for his awn wordes certifye best our conscience. Thus he vttereth them in his firste Epistle: Seruauntes obeye your Masters with feare, not onely, if they be good and gentle, but also, if they bee frowarde: For it is thanke worthy, if a man for conscience towarde God, suffe-

Ihon, xix.

i. Pet. ii.

i. Peter, ii.

reth

reth griefe,and ſuffreth wrõge vndeſerued: for what
praiſe is it,when ye be beaten for your faultes,if ye
take it paciently,but whẽ ye do wel,if you then ſuf-
fre wrong,& take it paciently,then is there cauſe to
haue thãke of God:for hereunto verely were ye cal-
led. For ſo did Chriſt ſuffre for vs,leauyng vs an e- i,Peter,ii,
xãple,that we ſhould folow his ſteppes. All theſe be
the very wordes of.ſ.Peter.ſ. Dauid alſo teacheth i,Reg,xiii,
vs a good leſſon in this behalfe,who was many ty- xix.and,xx.
mes moſt cruelly & wrongfullye perſecuted of kyng
Saule,and many tymes alſo put in ieoperdy and
daũger of his life,by kyng Saule & his people: yet
he neuer reſyſted, neither vſed any force or violence
againſt kyng Saule,his mortall enemy,but did e-
uer to his liege Lorde & maſter kyng Saule, moſte
true,moſt diligent,and moſt faithfull ſeruice. In ſo
muche,ỹ when the lord God had geuẽ kyng Saule
into Dauides hãdes in his awn caue,he would not
hurt him,when he myght without all bodily perill,
eaſly haue ſlain hym:no,he would not ſuffre any of
his ſeruaũtes,once to lay their handes vpon kyng
Saule,but praied to god in this wiſe:lord,kepe me
from doyng that thyng vnto my maſter, the lordes
anoynted:kepe me that I laye not my hande vpon
him,ſeyng,he is ỹ anoynted of the lorde:for as tru-
ly as the lorde liueth,(except the lorde ſmyte him, or
except his day come,or that he go doune to warre,&
in battail periſhe)the Lorde be mercifull vnto me,
that I lay not my hand vpon the lordes anoynted.
And ỹ Dauid myghte haue killed his enemye kyng
Saule,it is euidẽtly proued,in the firſt boke of the
kynges,both by ỹ cuttyng of ỹ lap of Saules gar-
ment,

ment, & also by the playn cõfession of kyng Saule. Also another time (as it is mẽcioned in the same boke) whẽ the most vnmercifull, & most vnkynd kyng Saule did persecute poore Dauid, God did agayn geue kyng Saule into Dauides hãdes, by castyng of kyng Saul & his whole army, into a dead slepe: so that dauid and one Abisai with him, came in the night into Saules hoste, wher Saule lay slepyng, and his speare stacke in the groũd at his hed. Then said Abisai vnto Dauid: God hath deliuered thyne enemy into thy hãdes at this tyme, now therfore let me smyte him once with my spear to the yearth, and I will not smyte him agayn the seconde tyme: meanyng thereby to haue kylled hym with one stroke, & to haue made him sure for euer. And Dauid answered, & sayd to Abisai, destroy him not: for who cã lay his hãdes on the lordes anoynted & be giltles? And Dauid said furthermore: as sure as the lord liueth, the lord shal smite him, or his day shall come to dye, or he shall descend into battaill, & there perish. The lord kepe me frõ laiyng my handes vpon the lordes anoynted. But take thou now the speare ẏ is at his head, & the cruse of water, & let vs go: and so he did.

Here is euidently proued, that we may not resyst, nor in any wayes hurt, an anoynted kyng, which is Gods luuetenaũt, vecegerent, and highest minister in that countrey, where he is kyng. But peraduenture, some here would saye, that Dauid in his awne defence, might haue killed kyng Saule lawfully, & with a safe conscience. But holy Dauid did knowe, that he might in no wise resist, hurt, or kyl, his souereigne lorde & kyng: he dyd knowe, that he was but

Obiection.

Answere.

kyng

king Saules subiect, though he wer in gteat fauor with God, & his enemy king Saule out of gods fauor. Therfore, though he wer neuer so much prouoked, yet he refused vtterly to hurt the lordes anoynted. He durst not, for offending God, & his awne cõscience, (although he had occasion & opportunitie) once lay his handes vpõ Gods high officer ỹ king, whõ he did know to be a person reserued (for his office sake) onely to Gods punishmẽt and iudgemẽt. Therfore he prayeth so ofte, & so earnestly, ỹ he laye not his handes vpon the Lordes anointed. And by these .ii. exãples s. Dauid (beyng named in scripture a man after Gods awne hart) geueth a general rule and lesson, to all subiectes in the world, not to resist their liege lord & king, not to take a sweard by there priuate aucthorite, against their king, gods anoynted, who onely beareth the sweard, by gods aucthoritie, for the maintenaũce of the good, & for the punishmẽt of ỹ euil: who onely by Gods law, hath the vse of the swearde at his cõmaundemẽt, & also hath all power, iurisdiction, regiment, & coercion, as supreme gouernor of all his realmes & dominiõs, and that, euen by the aucthoritie of god, & by gods ordinaunces. Yet another notable story & doctrine, is in the second boke of the kynges, that maketh also for this purpose. Whẽ an Amalechite, by king Saules awn cõsent, & cõmaũdemẽt, had kylled kyng Saul, he wẽt to Dauid, supposing to haue had great thãke for his message, that he had killed Dauids mortall enemy, and therfore he made great hast, to tel to Dauid the chaũce: bringyng with him kyng Saules croune, that was vpon his hed and his bracelet

Psalm. lxxx. and. viii.

ii. Reg. i.

that was vpon his arme, to perſwade his tidynges to be true. But godly Dauid was ſo farr frō retoy-ſyng at theſe newes, that immediatly he rēt his clo-thes of his backe, he mourned & wepte, and ſayde to the meſſenger: how is it, that thou waſt not afrated, to laie thy hādes on the lordes anoynted, to deſtroy him? And by & by, Dauid made one of his ſeruaun-tes to kil ẏ meſſenger, ſaiyng: thy bloud be on thine awne hed, for thy awn mouth hath teſtified againſt the, grauntyng ẏ thou haſt ſlain the Lordes anoyn-ted. Theſe examples being ſo manifeſt & euident, it is an intollerable ignorauce, madneſſe, and wicked-neſſe for ſubiectes, to make any murmuryng, rebel-lion, reſiſtence, commocion or inſurrection, agaynſt their moſte dere & moſt dread ſouereigne lorde and kyng, ordeined and appoynted of Gods goodneſſe, for their cōmoditie, peace, and quietnes. Yet let vs beleue vndoubtedly, (good chriſtiā people) that we may not obey kynges, Magiſtrates, or any other, (though thei be our awne fathers) if thei would cō-maunde vs to do any thyng, contrary to Gods cō-maundemētes. In ſuch a caſe, we ought to ſay with
Actes.v. the Apoſtles: we muſt rather obeye God, then man. But neuertheles in ẏ caſe, we maye not in any wyſe reſiſt violētly, or rebell againſt rulers, or make any inſurrection, ſedicīō, or tumultes, either by force of armes, (or otherwaies) againſt the anoynted of the Lord, or any of his appointed officers. But we muſt in ſuche caſe, pacientlȳ ſuffre all wronges and iniu-ries, referryng the iudgement of our cauſe onely to God. Let vs feare ẏ terrible puniſhmēt of almigh-tie God, againſt traitors, or rebellious perſones, by

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the example of Chore, Dathan, and Abiron, whiche repined and grudged against Gods Magistrates, and officers, and therfore the earth opened, & swallowed them vp a liue. Other for their wicked murmuryng, & rebellió, wer by a sodain fire sent of God vtterly consumed. Other for their froward behauiour to their rulers, & gouernors, Gods ministers, were sodainly stricken, with a foule leprosy. Other wer stinged to death, with wonderful straunge firy serpentes. Other wer sore plagued, so that ther was killed in one day, the numbre of fourtene thousand and seuen hundred, for rebellion agaynst them, whō God had appoynted to be in aucthoritie. Absalon also, rebelling against his father king Dauid, was punished with a straunge and notable death. Num.xi. Nume.xii. Nume.xxi. Nume.xvi ii.Re xviii

And lette no man thynke, that he can escape vnpunished, that cōmitteth treason, conspiracy, or rebellion, agaynste his souereigne Lorde the kynge, though he commit the same neuer so secretly, either in thought, woorde, or dede: neuer so priuely, in hys priuie chambre, by hymselfe, or openly communicatyng, and consultyng with other: For treason will not be hid: treason will out at the length. God will haue that moste detestable vice, bothe opened and punished, for that it is so directly against hys ordinaunce, and agaynste hys hygh principall iudge, and anoynted in yearth. The violence and iniury, that is committed against aucthoritie, is cōmitted agaynste God, the common weale, and the whole realme, whiche God will haue knowen, and condignely punished, one way or other. For it is notably wrytten of the Wiseman in Scripture, in the boke

Eccleſi.x. called Eccleſiaſtes: wiſhe the kyng no euyll, in thy thought, or ſpeake no hurt of hym in thy priuy chã-
bre: for a byrde of the aire ſhall betraye thy voyce, and with her fethers, ſhal ſhe bewraye thy wordes. Theſe leſſons, & exãples are writẽ for our learning.

Let vs al therfore feare the moſte deteſtable vice of rebelliõ, euer knowyng and remembring, that he that reſiſteth commõ auctoritie, reſiſteth God and his ordinaunce, as it may be proued by many other mo places of holy Scripture. And here let vs take hede, that we vnderſtãd not theſe, or ſuch other like places (whiche ſo ſtreightly commaunde obedience to ſuperiors, and ſo ſtreightly puniſheth rebellion, and diſobedience to the ſame) to be meant in any cõ-
diciõ of the pretenſed power of the biſhop of Rome. For truely the ſcripture of God alloweth no ſuche vſurped power, full of enormities, abuſions & blaſ-
phemies. But the true meanyng of theſe, and ſuche places, be to extol and ſet furthe, Gods true ordina-
unce, and ỹ auctoritie of Gods anointed kynges, and of their officers appoynted vnder them.

And concernyng the vſurped power of the biſhop of Rome, which he moſt wrongfully chalengeth, as the ſucceſſor of Chriſte, & Peter: we may eaſely per-
ceiue, how falſe, feined, and forged it is, not onely in that, it hath no ſufficient grounde in holy ſcripture, but alſo by the fruites and doctrine therof. For our ſauior Chriſt, & S. Peter teacheth moſt earneſtly and agreably obedience to kynges, as to the chief, & ſu-
preme rulers in this world, next vnder god: but the biſhop of Rome teacheth immunities, priuiledges, exemptiõs, and diſobedience, moſte clearly agaynſt

Chriſtes

Chriſtes doctrine and ſ. Peters, He ought therefore rather to be called Antechriſte, & the ſucceſſor of the Scribes & Phariſeis, then Chriſtes vicar, or ſ. Peters ſucceſſor: ſeyng, that not only in this poynt, but alſo in other weightie matters of Chriſtian religiō, in matters of remiſſion of ſynnes, & of ſaluacion, he teacheth ſo directly agaynſt, both ſ. Peter & againſt our ſauior Chriſte: Who not onely taught obediēce to kynges, but alſo practiſed obediencē, in their cōuerſaciō & liuyng. For we rede, that thei both paied tribute to the kyng. And alſo we rede, that the holy virgyn Mary, mother to our ſauior Chriſt, and Joſeph, who was taken for his father, at the emperors cōmaundement, wente to the citie of Dauid, named Bethleem, to be taxed emōg other, & to declare their obedience, to the magiſtrates, for Gods ordinaunces ſake. And here let vs not forget ỹ bleſſed virgin Maries obedience: for although, ſhe was highly in Gods fauor, and Chriſtes naturall mother, & was alſo great with chylde that ſame time, & ſo nigh her trauaile, that ſhe was deliuered in her iourney: yet, ſhe gladly without any excuſe or grudgyng (for cōſcience ſake) did take that cold & foule winteriourney, beyng in the meane ceaſon ſo poore, that ſhe lay in the ſtable, and there ſhe was deliuered of Chriſt. And according to theſame, lo, how ſ. Peter agreeth, writing by expreſſe wordes, in his firſt epiſtle: ſubmit your ſelues, (ſaith he) vnto kynges, as vnto the chief heddes, or vnto rulers, as vnto them, that are ſent of hym, for the puniſhment of euil doers, & for laude of thē that do well, for ſo is the wil of God. I nede not to expoūd theſe wordes, they be ſo plain of

Math. xvii. Luke. ii.

i. Peter. ii.

theselfes. S. Peter doth not say: submit your selfes vnto me, as supreme hed of the Churche, neither he saith, submit your selfes frō time to time, to my successors in Rome: but he saith, submit your sels vnto your kyng, your supreme head, and vnto those, that he appoynteth in aucthoritie vnder hym. For that ye shal so shew your obedience, it is the wil of God. God will that you be in subiection to your hed and king. That is Gods ordinaunce, Gods cōmaundement, & Gods holy will, that the whole body of euery realme, and al the membres & partes of thesame, shalbe subiect to their hed, their kynge, and that (as S. Peter writeth) for the Lordes sake: and (as S. Paule writeth) for conscience sake, and not for feare onely. Thus we learne by the worde of God, to yeld to oure kyng, that is dewe to oure kyng, that is, honor, obedience, paimentes of dewe tares, customes, tributes, subsidies, loue and feare. Thus we knowe partly our bounden dueties to commō aucthoritie: nowe let vs learne to accomplishe thesame. And let vs moste instauntly and hartely praye to God, the onely aucthor of all aucthoritie, for all them that be in aucthoritie, according as S. Paule willeth, writyng thus to Timothe, in his first Epistle: I exhort therfore, that aboue all thynges, prayers, supplications, intercessions, and geuing of thankes be doen for all men, for kynges, and for all that bee in aucthoritie, that we maye liue a quiete and a peaceable life, with al godlines and honestie: for that is good, and accepted in the sight of God our sauior. Here S. Paule maketh an earnest and an especiall exhortacion, concernyng geuyng of thankes, and praier for

1. Pet. ii. Roma. xiii

Matth. xxii. Roma. xiii.

1. Timo. ii.

kynges

kynges and rulers, saiyng: aboue al thynges, as he might say, in any wise principally & chiefly, let prayer be made for kynges. Let vs hartely thãke God for his greate and excellent benefite and prouidẽce, cõcernyng the state of kynges. Let vs pray for thẽ, that they may haue Gods fauor, and Gods protec-cion. Let vs pray, that they may euer in al thinges haue God before their eyes. Let vs pray, that they may haue wisedom, strength, iustice, clemẽcie, zeale to Gods glory, to Gods veritie, to christian soules, and to the common wealth. Let vs praye, that they maye rightly vse their swourde and aucthoritie, for the maintenaunce & defence of the catholique faith, conteined in holy scripture, and of their good and honest subiectes, and for the feare and punishement of the euill, and vicious people. Let vs praye, that they may faithfully folowe the moste faithfull kyn-ges and capitaines in the Bible, Dauid, Ezechias, Josias, & Moses, with such other. And let vs praye for our selfes, that we maye liue Godly, in holy and christiã cõuersaciõ: so we shal haue God of our side. And then let vs not feare, what man can do against vs: so we shall liue in true obedience, bothe to oure moste mercifull kynge in heauen, and to oure moste Christian kynge in earthe: so shall we please God, and haue the excedynge benefite, peace of conscięce, reste and quietnesse here in this worlde, & after thys lyfe, we shall enioye a better lyfe, rest, peace, and the eternal blisse of heauẽ: whiche he graunt vs all, that was obedient for vs al, euẽ to the death of the crosse Jesus Christ: to whom with the father, and the holy ghost, be al honor & glory, bothe now & euer. Amen. Judith. v.

An

¶ An homelie of whoredome and vnclennesse.



Although, there went not (good christian people) great swarmes of vices worthi to be rebuked (vnto such decai is true godlynes & verteous liuinge now come) yet aboue other vices the outragious seas of adultery, whoredome, fornicacion, and vnclennesse, haue not onelye braste in, but also ouerflowed, almoste the whoole worlde, vnto the greate dishonor of God, the excedyng infamie of the name of Christ, the notable decay of true religion and the vtter destruccion of the publique wealth: and that so abundātly, that through the customable vse thereof, thys vice is growē into suche an height, that in a maner emong many, it is compted no sin at all, but rather a pastyme, a dalliaunce, and but a touche of youth, not rebuked but winked at, not punyshed, but laughed at: wherfore it is necessarye at this presente, to entreat of the syn of whoredom, and fornication, declaringe vnto you, the greatnes of this sin, and how odious, hatefull, and abhominable it is, and hath alwaye been reputed, before God and al good men, and how greuously it hath been punished, bothe by the lawe of God, and the lawes of diuerse prynces. Agayne, to shewe you certayne remedies, whereby ye maye, (through the grace of God (eschew this moste detestable sinne of whoredom and fornicacion, and lead youre lyfes, in all honestie and cleannesse. And that ye maye perceiue, that fornication, and whoredome

are

are(in the sight of God)moste abhominable sinnes, ye shall call to remembraunce this commaundemēt of GOD:thou shalte not commit adultery: by the whiche woorde adultery, although it bee properly vnderstande, of the vnlawful commixtion of a maryed manne with any woman beside his wife, or of a wife, with any man beside her husbande: yet therby is signified also, all vnlawfull vse of those partes, whiche bee ordeined for generacion. And this one commaundement (forbiddyng adultery) dooth sufficiently painte, and sette out before our yes, the greatnesse of this sinne of whoredome, and manifestly declareth, how greatly it ought to bee abhorred of all honest and faithfull persones. And that none of vs all, shall thynke hymselfe excepted from this commaundement, whether we be old, or young, maried, or vnmaried, man, or woman, heare what God the father saieth, by his mooste excellent Prophete Moses: there shalbee no whore, emong the daughters of Israell, nor no whoremongers, emong the sonnes of Israell. Exode.xx. Deu.xxiii.

Here is whoredome, fornicacion, and all vnclennesse forbidden, to all kyndes of people, al degrees, and all ages, without excepcion. And that wee shal not doubt, but that this precept perteineth to vs in deede: heare what Christe (the perfecte teacher of al truthe) saieth in the newe Testament: ye haue heard (saieth Christe) that it was saied to them of the old tyme: thou shalte not commit adultery: but I saye vnto you, whosoeuer seeth a womā to haue his lust of her, hath committed adultery with her all ready in his harte. Here our sauior Christe, doth not onely Math.v.

confirme and stablische the lawe agaynste adultery, geuen in the olde Testament of God the father, by his seruaunt Moses, and make it of full strength, continually to remain emong the professors of his name in the newe lawe: But he also (condempnyng the grosse interpretacion of the Scribes and Phariseis, whiche taught, that the aforesaied commaũdement onely required to abstein from the outward adultery, and not from the filthie desires and vnpure lustes) teacheth vs an exacte and full perfection of puritie and clennesse of life, bothe to kepe our bodies vndefiled, and our hartes pure and free, from all euill thoughtes, carnal desires, and fleshly consentes. Howe can wee then bee free from this commaundement, where so greate charge is laied vpon vs: Maie a seruaunt do what he will in any thyng, hauyng a commaundement of his master to the cõtrary: Is not Christe our Master: Are not wee his seruaũtes: Howe then maie wee neglecte our Masters will, and pleasure, and folowe ourc awne wil and phantasie: Ye are my frendes (saieth Christe) if you kepe those thynges, that I commaunde you. Nowe hath Christe our Master commaunded vs, that we should forsake al vnclennesse, and lecherie, bothe in body and spirite: this therfore must we do, if we loke to please GOD. In the Gospel of sainct Matthewe, we reade that the Scribes and Phartseis, were greuously offended with Christe, because his disciples did not kepe the traditions of the fore fathers: for thei washed not their handes, when they went to diner or supper, and emong other thynges, Christ aunswered, and saied: heare and vnderstand:

Jhon, xv.

Math xv.

Matth. xv.

not

not that thyng, whiche entereth into the mouthe de- Matth.xv.
fileth the man, but that, whiche commeth out of the mouthe, defileth the man. For those thinges, whiche procede out of the mouthe, come furth from the hart and thei defile the man. For out of the hart, procede euill thoughtes, murders, breakyng of wedlocke, whoredom, thefftes, false witnes, blasphemies: these are the thynges, whiche defile a man. Here maye we se, that not onely murder, thefte, false witnes, & blasphemie, defile men: but also euill thoughtes, breakyng of wedlocke, fornicacion, and whoredome.

Who is nowe of so litle witte, that he wil esteme Jhon.xiiii. Titus.i.
whoredome, and fornicacion, to bee thynges of smal importaunce, and of no waight before God: Christe (whiche is the truthe and cannot lye) saieth, that euill thoughtes, breakyng of wedlocke, whoredome, and fornicacion, defile a manne, that is to saie, corrupte bothe the body and soule of manne, and make theim, of the Temples of the holy Ghoste, the filthy dunghill, or dungeon of al vncleane spirites, of the Mansion of GOD, the dwellyng place of Sathan. Agayne, in the Gospell of saincte Jhon, when Jhon.viii.
the woman taken in adultery, was broughte vnto Christe, saied not he vnto her: Go thy waye and synne no more: Dooth not he here call whoredome synne: And what is the rewarde of synne, but euer- Roma.vi.
lastyng deathe: If whoredome bee synne, then is it i.Jhon.iii.
not lawfull for vs to commit it. For S. Jhon saith he that cõmitteth synne, is of the deuill. And our sa- Jhon.viii.
uior saith, euery one that committeth syn, is the ser- Roma.vi.
uaunt of syn. If whoredom had not been syn, surely S. Jhon Baptist, would neuer hane rebuked kyng

Herode, for takyng his brothers wife: but he tolde him plainly, that it was not lawfull for him, to take his brothers wife. He wynked not at the whoredom of Herode, although he wer a kyng of greate power but boldely reproued hym, for his wicked and abhominable liuyng, although for thesame he lost his hedde. But he would rather suffre deathe (then see GOD so dishonored, by the breakyng of his holy precept) then to suffre whoredome to be vnrebuked, euen in a kyng. If whoredome had been but a pastyme, a daliaunce, and a thyng not to bee passed of (as many countpt it now a dayes) truely, Jhon had been more then twyse madde, if he would haue had the displeasure of a king, if he would haue been cast into prison, and lost his hedde for a trifle. But Jhō knewe right well, how filthy, stynkyng, and abhominable, the synne of whoredome is, in the sight of GOD, therefore would not he leaue it vnrebuked, no, not in a kyng. If whoredome bee not lawfull in a kyng, neither is a lawfull in a subiect. If whoredome bee not lawfull in a publique officer, neither is a lawfull in a priuate persone. If it bee not lawfull, neither in kyng, nor subiecte, neither in cōmō officer, nor priuate persone, truely, then is it lawful in no man, nor woman, of whatsoeuer degree, or age thei bee. Furthermore, in the Actes of the Apostles, we reade, that when the Apostles and Elders, with the whole congregacion, were gathered together to pacifie the hartes of the faithfull dwellyng at Antioche, (whiche were disquieted through the false doctryne of certayn Jewishe preachers) thei sente worde to the brethren, that it seined good to the holy

Actes xv.

ghost

ghost,and to them , to charge them with no moze, thē with necessary thynges:emōg other, thei willed them to abstein from Idolatry,and foznicacion,frō which(saidthei)if ye kepe your selfes,ye shal do wel

Note here,how these holy and blessed fathers of Christes Churche,would charge the congregacion with no mo thynges,then wer necessary.Marke also,how emong those thynges, from the whiche they commaunded the bzethzen of Antioche to absteyn, foznicacion and whozedom is numbzed. It is therfoze necessary, by the determinacion and consent of the holy ghost,and the apostles and elders,with the whole congregacion , that , as from Idolatry and superstition:so likewise we must abstein from foznicaciō and whozedom . Is it necessary vnto saluaciō to abstein from Idolatry:So is it, to abstein from whozedom. Is there any nigher waie,to leade vnto dampnacion,then to bee an Idolater: No,euen so, neither is there a nerer waie to dampnacion,then to be a foznicatoz,and an whozemonger.

Now,where are those people,whiche so lightly esteme bzeakyng of wedlocke,whozedom, foznicaciō and adultery:It is necessary,saieth the holy ghost, the blessed Apostles,the elders,with the whole congregacion of Chzist:it is necessary to saluacion(saie the)to abstein from whozedō. If it bee necessary vnto saluacion,then wo be to them,whiche neglectyng their saluacion,geue their myndes to so filthye,and stinkyng sinne,to so wicked vice,to suche detestable abhominacion.But lette vs heare,what the blessed apostle sainct Paule saith to this matter. Wzityng to the Romaynes,he hath these wozdes: Let vs cast Roma.xiii.

Roma.xiii. awaie the woorkes of darkenes, and put on the armours of light. Let vs walke honestly as it wer in the daye tyme, not in eatyng and drynkyng, neither in chambrynges and wantonnesse, neither in striefe and enuiyng, but put ye on the Lorde Iesus Christ, and make not prouision for the fleashe, to fulfill the lustes of it. Here the holy Apostle exhorteth vs to caste awaie the woorkes of darkenesse, whiche (emõg other) he calleth glutto nous eatyng, drinkyng, chãberyng and wantonnesse, whiche al are ministers vnto that vice, and preparacions to indue & bring in, the filthy synne of the flesh. He calleth theim the deedes and woorkes of darkenes, not onely because thei are customably dooen in darkenesse, or in the

Iohn.iii. night tyme, (for euery one that doth euill, hateth the light, neither commeth he to the light, least his woorkes should be reproued) but that thei lead the right

Matth.xiii. waie vnto that vtter darkenesse, where weepyng and gnashyng of teethe shalbee. And he saieth in another place of the saime Epistle: They that are in the flesh, cannot please GOD. We are debitors to the flesh, not that wee should liue after the flesh, for if

Roma.viii. ye liue after the flesh, ye shal dye. Agayn he saieth, flye from whoredome, for euery synne that a manne committeth, is without his bodye, but whosoeuer committeth whoredome, synneth agaynst his awne

i.Corint.vi. bodye. Dooe ye not knowe, that youre membres are the Temple of the holy Ghoste, whiche is in you, whom also ye haue of GOD, and ye are not youre awne: For ye are derely bought: glorifie GOD in your bodies. &c. And a litle before, he saieth: Dooe ye not knowe, that your bodies are the membres of Christe:

Chriſte? Shall I then take the membres of Chriſt, and make them the membres of an whore? God forbid. Do ye not knowe that he, whiche cleueth to an whore, is mane one body with her? There ſhalbee two in one fleſhe (ſaith he): but he that cleueth to the lorde, is one ſpirite. What Godly reaſons doth the bleſſed apoſtle ſ. paule bryng furth here, to diſſwade vs from whoredom, and al vnclenneſſe? your member (ſaieth he) are the Temple of the holy Ghoſte: whiche, whoſoeuer doth defile, god wil deſtroy him as ſaieth ſ. Paule. If we be the Temple of the holy Ghoſte, how vnfittyng then is it, to driue that holy ſpirite frō vs, through whoredome, and in his place to ſet the wicked ſpirites of vnclenneſſe and fornication, and to be ioyned, and do ſeruice to theim? Ye are derely bought (ſaieth he) therefore glorifie God in your bodies. Chriſt that innocent lambe of God, hath bought vs, from the ſeruitude of the deuil, not with corruptible gold and ſiluer, but with his moſt precious and dere harte bloudde. To what intente? That wee ſhould fall again vnto our olde vnclenneſſe, and abhominable liuyng? Nai verely: But that wee ſhould ſerue hym, al the dayes of our life, in holineſſe, and righteouſneſſe: that we ſhould glorifie hym in our bodies, by puritie and clenneſſe of life. He declareth alſo, that our bodies are the membres of Chriſte. How vnſemely a thyng is it then, to ceaſe to bee incorporate and one with Chriſte, and through whoredome to be ioyned, and made al one with an whore? What greater diſhonor, or iniurie can we do to Chriſt, then to take awaie from hym, ỹ membres of his body, and to ioyne them to whores,

1. Cor. vi.
1. Pet. i.

Luke. i.
Eſay. xxxviii

deuils,

deuils,and wicked spirites: And what more dishonoure can we do to our selfes,then through vnclennesse,to lose so excellent a dignitie and fredome,and to become bonde slaues,and miserable captiues, to the spirites of darkenesse? Lette vs therefore consider,first the glory of Christe,and then our state,our dignitie and fredome,wherein God hath set vs, by geuyng vs his holy spirite,and lette vs valeauntly defende thesame,against Sathan, and all his craftie assautes,that Christ maie bee honored, and that we loose not our libertie, but still remain in one spirite with hym.

Ephe.v. Moreouer, in his Epistle to the Ephesians, the blessed Apostle willeth vs, to bee so pure, and free, from adultery,fornicacion,and all vnclennesse,that we not once name them emong vs(as it becommeth sainctes)nor filthinesse,nor foolishe talkyng,nor iesting,whiche are not commely, but rather geuyng of thankes. For this ye knowe (saieth he) that no whoremonger,either vncleane person,or coueteous persone,(whiche is an Idolater) hath any inheritaunce in the kyngdome of Christe,and God. And that we should remembre to bee holy,pure, and free frō all vnclennesse:the holy Apostle calleth vs sainctes,because we are sanctified,and made holy in the bloud of Christe,through the holy ghoste.

Galath.v. i.Corin.vi.

Now,if we bee sainctes,what haue we to do with the maners of the Heathen? Saincte Peter saieth: as he,whiche called you,is holy,euen so,bee ye holy also,in al your conuersacion, because it is writtē: Be ye holy,for I am holy. Hetherto haue we heard how greuous a synne,fornicacion, and whoredome

i.Peter.i.

Leui.xi.& xix.

is,

is, and howe greatly God doth abhorre it, throughout the whole scripture. Howe can it any otherwise be, then a sinne of moste abhominacion, seyng it once may not be named emonge the christians, muche lesse, it may in any poynt be committed. And surely, if we would weyghe the greatnes of this synne, and consydre it in the right kynde, we shoulde synde the synne of whoredom, to be that most filthy lake, foule puddle, and stinkyng synke, wherinto all kyndes of synnes, and euils flow, where also, thei haue their restynge place, and abydinge.

For hath not the adulterer a pryde in hys whoredome: as the Wiseman saieth: They are glad when they haue done euyl, and reioyse in thinges that are starke naught. Is not the adulterer also ydle, and delighteth in no godly exercise, but only in that his most filthy, and beastly pleasure: Is not his minde abstracte, and vtterly drawen awaye, from all vertuous studyes, and fruictful labours, and onely giuen to carnall imaginacions: Doth not the whoremonger geue his mynde to glottonye, that he maye be the more apte, to serue hys lustes, & carnall pleasures: Doeth not the adulterer geue hys mynde to couetеousnes, and to pollyng and pillyng of other, that he maye be the moreable to mainteine his harlottes and whores, and to contynue in hys filthye, and vnlawfull loue: Swelleth he not also with enuye, agaynst other, fearynge that his praye shoulde be allured, and taken awaye from hym: Agayne, is he not yrefull, and replenished with wrath and displeasure, euen agaynste his beste beloued, if at any tyme, his beastly and deuellishe requeste be letted:

what synne or kynde of synne is it, that is not ioyned with fornication and whoredome? It is a monstre of many heades: It receyueth all kyndes of vices, and refuseth all kyndes of vertues. If one seuer all synne byngeth dampnacion, what is to be thought of that synne, which is accompanyed with all euyls, and hath waytynge on it, whatsoeuer is hatefull to God, dampnable to man, and pleasaunt to Sathan?

Great is the dampnacion, that hangeth ouer the heades of fornicatours, and adulterers. What shal I speake of other incommodities, which issue, and flowe out of this stinkynge puddell of whoredome? Is not that treasure, which before all other, is most regarded of honest persons, the good fame and name of man and woman, loste through whoredome? What patrimony, what substaunce, what goodes, what riches, doth whoredome shortly consume and bynge to naughte? What valiauntes and strengthe, is many times made weake, and destroyed with whoredome? What wyt is so fyne, that is not doted and defaced throughe whoredome? What beautye (althoughe it were neuer so excellent) is not obscured through whoredome?

Is not whoredome an enemye to the pleasaunte flour of youth? and bringeth it not gray heares and olde age, before the tyme? What gyft of nature (although it were neuer so precious) is not corrupted with whoredom? Come not the Frenche pockes, with other diuerse diseases of whoredome? From whence come so many bastardes and misbegotten children, to the hyghe displeasure of God, and dishonoure of

holy

holy wedlocke, but of whoredome: How many consume all their substaunce and goodes, and at the laste falle into suche extreme pouerty, that afterward they steale, and so are hanged through whoredome: What contencion and manslaughter commeth of whoredom: How many maydens be deflowred, how many wyues corrupted, howe many wydowes defyled, through whoredom: How much is the publique weale impouerysshed, and troubled through whoredom: How muche is Gods worde contempned and depraued by whoredome & whoremongers: Of this vice, commeth a great parte of the diuorces, whiche (now a dayes) be so cõmonly accustomed and vsed, by mẽs priuate authoritie, to the great displeasure of God, and the breache of the most holy knotte and bonde of matrimonye. For when this most detestable sinne is once crept into the breaste of the adultérer, so that he is entangled with vnlawfull, and vnchaste loue, streyghtwayes, hys true and lawfull wyfe is despyced, her presence is abhorred, her companye stynketh, and is lothsome, whatsoeuer she doth, is displaysed, there is no quietnes in the house, so longe as she is in sighte: Therefore to make shorte tale, muste she awaye, for her husbande can brooke her no lenger. Thus through whoredome, is the honest and innocent wyfe put awaye, and an harlot receiued in her stede: and in lyke sorte, it happeneth many tymes in the wyfe, towardes her husbande. O abhoinmacion: Christ oure sauiour, very God and man, comminge to restore the lawe of hys heauenly father, vnto the righte sense, vnderstandinge, & meanynge, (emong other thinges) refour-

Matth.xix. ned the abuse of this law of God. For where as the Jewes vsed, of a long sufferaūce, by custome, to put away their wyues at their pleasure, for euery cause: Christ correcting that euyl custome, did teache that if any man put awaie his wyfe, & marieth an other, for any cause, except onely for adultery, (which then was death by the law) he was an adulterer, and forced also hys wyfe so diuorced, to cōmitte adulterye, if she were ioyned to any other man: & the man also, so ioyned with her, to committe adultery.

In what case then are those adulterers, which for the loue of an whore, put awaye their true and lawfull wyfe, agaynst all lawe, ryghte reason, and conscience? O, dampnable is the state wherin thei stande. Swifte destruction shall fall on them, if thei repente not, and amende not: for God wyll not euer suffer holy wedlocke, thus to be dishonoured, hated and despyced. He will once punishe this carnal and licencious maner of liuing, and cause, that his holy ordinaunce shalbe had in reuerence, and honoure.

Hebre.xiii. For surely, wedlocke (as the Apostle saieth) is honorable emonge all men, and the bed vndefyled: But whoremongers and fornicatours, God wyll iudge, that is to saye, punishe and cōdempne. But to what purpose is thys labour taken, to describe, and set furth the greatnes of the synne of whoredome, and the inconmodities that issue and flowe out of it, seynge that breath and toūgue shall soner fayle anye man, then he shall, or maye be able to set it out, according to the abhominaciō and haynousnes therof? Notwithstandynge thys is spoken to the entent, that all men shoulde flee whoredome, and lyue

in the

in the feare of God. God graunt, that it maye not be spoken in vayne. Now wyll I declare vnto you in ordre, with what greuous punishmentes, God in tymes paste, plagued adultery: and howe certayne worldly Princes also, dyd punishe it, that ye maye perceaue, that whoredom and fornicacio be synnes, no lesse detestable in the sight of God, & of all good men, then I haue hytherto vttered. In the fyrst boke of Moyses we reade, that when mankynd began to be multiplyed vpon the earthe, the men and women gaue their myndes so greatlye to carnall delectacion, and fylthy pleasure, that they liued without all feare of God. God seynge this their beastly and abhominable liuynge, and perceyuynge that they amended not, but rather encreased dayly more and more, in their synfull and vncleane maners, repented that he euer had made man: and to shewe how greatly he abhorred adultery, whoreme, fornicacion, and all vnclennes, he made all the fountaynes of the depe earth, to burste oute, and the sluces of heauen to be opened: so that the rayne came downe vpon the earth, by the space of forty dayes, and forty nyghtes, and by thys meanes, destroyed the whole world, and all mankynde, eighte persons onely excepted, that is to saye, Noe, the preacher of righteousnes (as Saincte Peter calleth hym) and his wyfe, his three sonnes, and their wyfes. O what a greuous plague, dyd God caste here vpon all lyuyng creatures, for the synne of whordome? For the which, God toke vengeaunce, not onely of man, but also of beastes, foules, and all lyuynge creatures. Manslaughter was committed before, yet was not Gene. vi.

Gene. iiii.

the worlde destroyed for that, but for whoredome, all the worlde (fewe onely excepte) was ouerflowed with waters, and so perysshed: An example worthye to be remembred, that ye maye learne to feare GOD.

Gene.xix. We reade agayne, that for the fylthye synne of vncleannes, Sodome and Gomorre, and the other cytyes nyghe vnto them, were destroyed, with fyre and brymstone from heauen, so that there was neither man, woman, chylde, nor beaste, nor yet anye thynge that grewe vpon the yearth, there lefte vndestroyed. Whose harte trembleth not at the hearynge of this hystorie? Who is so drowned in whoredome and vncleannes, that wil not nowe for euer after, leaue this abhominable liuynge, seynge that God so greuously punysheth vnclcannes, to rayne fyre and brymstone from heauen, to destroye whole cyties, to kyll man, womā, and chylde, and all other liuynge creatures there abydyng, to consume wyth fyre, all that euer grewe? what can be more manyfest tokens of Gods wrathe and vengeaūce against vncleannes, and impuritie of lyfe? Marke this hystorye, (good people) and feare the vengeaunce of

Gene.xiii. God. Do we not reade also, that GOD dyd smyte Pharao, and his house, with great plagues, because that he vngodly defyled Sara, the wyfe of Abrahaim? Lykewyse reade we of Abimelech, kynge of

Gene.xx. Gerar, although he touched her not by carnal knowledge. These plagues and punyshmētes, did God caste vpon fylthye and vncleane persones, before the law was geuen, (the lawe of nature onely reygnynge in the hartes of men) to declare, howe greate

loue

loue he had to matrimonye: and agayne, howe muche he abhorred adulterye, fornicacion, and all vncleannes. And when the lawe that forbad whoredome, was geuen by Moyses to the Jewes, dyd not God commaunde, that the transgressours thereof, shoulde be put to death: The wordes of the lawe be these: Who so cõmitteth adulterye with anye mans wyfe, shal dye the death, bothe the man and the woman, because he hath broken wedlocke wyth hys neighbours wyfe. In the lawe also it was cõmaunded, that a damosell and a man taken together in whoredome, should be both stooned to death. In an other place we also reade, that God commaunded Moyses, to take all the heade rulers, and princes of the people, & to to hang them vpon gybbets openly, that euery man might see them, because they eyther committed, or dyd not punishe whoredom. Agayne, dyd not God sende suche a plague emonge the people, for fornication and vncleannes, that they dyed in one daye, three and twenty thousande: I passe ouer for lacke of tyme, many other histories of the holy Byble, which declare the greuous vengeaunce, and heauy displeasure of God, agaynste whoremongers, and adulterers. Certes, this extreme punyshment appoynted of God, sheweth euidently, how greatly God hateth whoredom. And let vs not doubte, but that God at thys present, abhorreth all maner of vncleannes, no lesse then he did in the olde lawe: and wyll vndoubtedly punishe it, both in this worlde, and in the worlde to come. For he is a God, that can abyde no wyckednes: therefore oughte it to be eschewed of all, that tendre the glorye of God,

Leuit. xx.

Nume. xxv.

Psalm v.

and

and the ſaluacion of theyr awne ſoules.

1.Cor.x. Sainct Paule ſaieth: all theſe thinges are wrytten for oure example, and to teache vs the feare of God, and the obedience to his holy law. For if God ſpared not the naturall braunches, neither wyll he ſpare vs, that be but graftes, if we commit lyke offence. If God deſtroyed many thouſandes of people, many cyties, yea the whole world, for whoredome, let vs not flatter oure ſelfes, and thinke we ſhal eſchape free, and without puniſhment. For he hath promiſed in hys holy lawe, to ſende moſte greuous plagues vpon them, that tranſgreſſe his holy commaundementes. Thus haue we heard, howe God puniſheth the ſynne of adultery: let vs nowe heare certayn lawes, which the cyuile Magiſtrates deuiſed in dyuers countrays, for the puniſhmēt therof: that we maye learne, how vnclennes hath euer bene deteſted in all well ordered cyties and cōmon wealthes, and emonge all honeſte perſons. The lawe emong the Lepreians was thys, that when any were taken in adultery, thei were bound and caried three daies through the cytie, and afterward, as longe as they lyued, were they deſpiced, and with ſhame and confuſyon reputed, as perſones deſolate of all honeſtye. Emonge the Locreuſyans, the adulteters hath bothe theyr eyes thruſt oute. The Romayns in tymes paſte, punyſhed whoredome, ſometyme by fyre, ſometyme by ſwourde. If a man emonge the Egyptians had bene taken in adulterye, the lawe was, that he ſhoulde openly in the preſence of al the people, be ſcourged naked with whippes, vnto the numbre of a thouſande ſtrypes. The woman

Lawes deuyſed for puniſhment of whoredome.

that

that was take̅ with hym,had her nose cut of,where-
by she was knowen euen after, to be an whore,and
therfore to be abhorred of all men.Emong the Ara-
bians,they that were taken in adulterye, had theyr
heades striken from their bodyes. The Athenians
punyshed whoredome by death in lyke maner. So
lykewyse dyd the Barbarons Tartarians.Emong
the Turkes euen at this day,they that bee taken in
adultery,bothe man & woman,are stoned streighte-
wayes to death,without mercy. Thus se we, what
godly actes were deuised in times paste of the high
powers,for the puttyng awaye of whoredome,&for
the mainteynyng of holy matrimony,& pure cõuer-
saciõ. And the aucthors of these actes,were no chri-
stians,but Heathen:Yet were they so enflãmed with
the loue of honesty,and purenes of lyfe, that for the
maintenaũce & cõseruaciõ of that,they made godly
statutes,suffering neither fornicaciõ,nor adultery,
to reigne in their realmes,vnpunished.Christ sayd
to the people: The Niniuites shall ryse at the iud-
gement,with this naciõ,(meanyng the vnfaythfull Luke.xi.
Iewes)and shal condempne them. For thei repẽted
at the preachyng of Ionas,but beholde (sayeth he)
a greater thẽ Ionas is here, (meanyng hymselfe),&
yet they repent not.Shal not(thynke you)likewise
the Locreusians,Arabians, Athenians, with suche
othe,ryse vp at the iudgement, and condempne vs,
for asmuche as they ceased from whoredome, at the
commaundement of man,and we haue the law and
manifest preceptes of God, and yet forsake we not
our filthy conuersacion?Truly, truly, it shalbe ea-
sier at the daye of iudgement,to these Heathen, then

to vs, except we repent and amende. For although death of body, semeth to vs a greuous punyshmēt in this worlde for whoredome: yet is that payn nothynge, in comparison of the greuous tormentes, whiche adulterers, fornicatours, and all vncleane persons, shall suffer after thys lyfe. For all suche shalbe excluded, & shut out of the kingdome of heauen, as S. Paule saieth: Be not deceiued, for neyther whoremongers, nor worshippers of Images, nor adulterers, nor softelinges, nor sodomites, nor theues, nor couetous persons, nor dronkards, nor cursed speakers, nor pyllers, shall inherite the kyngdō of God. And S. Jhon in hys reuelacō saieth: that whoremongers shall haue their parte, with murderers, sorcerers, enchaunters, liars, ydolaters, & such other, in the lake whiche burneth with fyre & brimstone, which is the seconde death. The punyshmēte of the bodye, although it be death, hath an ende, but the punishment of the soule, which S. Jhon calleth ỹ secōd death, is euerlasting: there shalbe fyre & brimstone: there shalbe wepinge and gnashyng of tethe: the worme, that shall there gnawe the conscience of the dampned, shall neuer dye. O whose hart distilleth not euen droppes of bloud, to heare, and consider these thinges? If we tremble and shake at the, hearyng and naming of these paynes, oh, what shal they do, that shall feele them, that shall suffer them yea, and euer shal suffer, worldes without ende: god haue mercy vpon vs. Who is now so drowned in synne & past all godlynes, that he will set more by a fylthy and stynkyng pleasure, (whiche sone passeth away) then by the losse of euerlasting glory. Againe

1. Cor. v. Galath, v, Ephe, v,

Apo. xxi,

Matth. xiii.

Luke, iii.

who

who will so geue himselfe to the lustes of the flesche, that he feareth nothynge at all the paynes of hell fyre. But let vs heare howe we maye eschewe the synne of whoredome and adultery, that we maye walke in the feare of God, and bee free from those moste greuous, and intollerable tormentes, whiche abyde all vncleane persons. To auoyde fornicatiõ, adultery, and all vnclennes, let vs prouyde, that aboue all thynges, we maye kepe oure hartes pure and cleane, from all euill thoughtes, and carnal lustes. For if that be once infected and corrupte, wee fall hedlonge into all kynde of vngodlynes. Thys shal we easly do, if, when we fele inwardly, that Sathan oure olde enemy tempteth vs vnto whoredõ, we, by no meanes consente to hys craftye suggestions, but valiauntly resiste, and withstande hym, by stronge fayth in the woorde of God, obiectinge agaynst hym alwayes in oure harte, this commaundemente of God: scriptum est, non mœchaberis. It is written, thou shalt not commit whoredome. It shal be good also for vs, euer to lyue in the feare God, and to set before oure eyes, the grenous threatenynges of God, agaynste all vngodly synners, and too consider in oure mynde, how fylthye, beastlye, and shorte, that pleasure is, wherunto Sathan moueth vs: And agayn, how the payne appoynted for that sinne, is intolleble, and euerlasting. Moreouer, to vse a temperaũce & sobrietie in eatyng & drynking, to eschewe vncleane cõmunicatiõ, to auoyde al fylthy company, to flee ydlenes, to delight in readynge holy scripture, to watche in godly prayers, & verteouse meditations: and at all times, to exercise some

Remedies whereby to auoyde fornicacion & adulterye,

godly trauayles, shal helpe greatly vnto the eschewynge of whoredome.

And here are all degrees to be monyshed, whether they be maryed, or vnmaryed, to loue chastitie, and clennes of lyfe. For the maryed are bounde by the lawe of God, so purely to loue one an other, that neyther of them seke any straunge loue. The man muste onely cleue to hys wyfe, and the wyfe agayne onely to her husband: they muste so delighte one in an others companye, that none of them couit any other. And as they are bounde, thus to lyue together in al godlines and honesty, so likewise is their duetye, verteously to brynge vp their chyldren: and to prouide, that they fall not into Sathans snare, nor into any vnclennes, but that they come pure and honeste vnto holy wedlocke, when tyme requyreth. So likewyse ought all masters and rulers to prouide, that no whoredome, nor any poynte of vnclennes, be vsed emonge their seruauntes. And agayn, they that are single, and feele in theim selfes, that they cannot liue without the company of a woman, let them get wifes of their awne, and so lyue Godly together. For it is better to mary, then to burne.

1 Cor. vii And to auoyde fornicacion, saieth the Apostle, lette euery man haue hys awne wyfe, and euery woman her awne husbande. Finally, all suche as feele in themselfes, a sufficiency and habilitie (throughe the operacion of Gods spirite) to lede a sole and contynent lyfe, let them prayse God for his gifte, and seke all meanes possible, to maynteyne the same: As by readyng of holy scriptures, by godly meditations, by continuall prayers, and suche other vertuous

exercises

exercises. If we all on thys wise will endeuour our selfes, to eschewe foznication, adultery, and all vn-clennes, and leade oure lyfes in all Godlynes, and honestye, seruynge God with a pure and cleane harte, and glozifiynge hym in oure bodies, by leadynge an innocente lyfe, wee maye be sure, to bee in the numbze of those, of whome oure sauioure Chziste speaketh in the Gospell, on this maner:

Blessed are the pure in harte, foz they shall see God: to whome alone, be all glozy, honour, rule, and power, wozldes without ende. AMEN. Matth. v.

¶An homelie agaynst contencion and braulynge.



THIS daye (good christen people) shalbe declared vnto you, the vnprofitablenes, and shamful vnhonesty of contencion, stryfe and debate: to the entente, that when you shall se (as it were in a table paynted before your eyes) the euilfauorednes, and deformitie of this most detestable vice, your stomackes maye be moued, to ryse agaynst it, and to detest & abhorre that synn, which is so much to be hated, and so pernicious and hurtful to al mẽ. But emong all kyndes of contencion, none is more hurtfull, then is contencion in matters of religion. Eschewe (saieth sainct Paul) foolish and vnlearned questions, knowyng, that they breed strife. It becõmeth not the seruaunt of God, to fighte or stryue, but to be meke towarde al men. This contencion & strife was in saincte Paules tyme, emonge the Corinthians, and is at this time, emonge vs Englishe men. For to many there be, which vpon the Alebenches or other places, delight to propounde certaine questions, not so muche perteyninge to edificacion, as to vainglory and ostentacion: and so vnsoberly to reason and dispute, that when neyther party will geue place to other, thei fall to chydyng and contẽcion, and somtyme from hote wordes, to further inconueniẽce. Sainct Paul could not abyde to heare emong the Corinthians, these wordes of discorde or dissencion: I holde of Paule, I of Cephas, and I of Apollo. What would he then say, if he heard these

1. Timo. i.
1. Timo. ii.

1. Cor. iii.

woꝛdes of contencion:(whiche be now almoſte in euery mãs mouth)he is a Phariſei,he is a goſpeler, he is of the new ſoꝛte,he is of the olde faythe,he is a new bꝛoched bꝛother,he is a good catholique fatheꝛ he is a papiſt,he is an heretique.Oh howe churche is diuided. Oh how the cyties be cutte & mangled. Oh howe coote of Chꝛiſt,that was without ſeame is all to rent & toꝛne.Oh body miſticall of Chꝛiſte: where is that holy & happy vnitie,out of the which whoſoeuer is,he is not in Chꝛiſt: If one membꝛe be pulled from another,wher is the body: If the body be dꝛawẽ frõ the head,where is the life of the body: We cannot be ioynted to Chꝛiſt our head,except we be glued with cõcoꝛdꝛ charitie, one to another. If oꝛ he that is not in this vnitie,is not of the churche of Chꝛiſt,whiche is a congregaciõ oꝛ vnitie together, & not a diuiſion.Sainct Paul ſaieth: that as long as emulacion,contencion,and factions, be emonge vs,we be carnal,and walke accoꝛding to the fleſhly man.And ſainct James ſaieth: If you haue bitter emulacion & contenciõ in your hartes, gloꝛy not of it:foꝛ where as contencion is,there is incõſtancy,& all euil deades. And why do we not heare ſ.Paule, which pꝛayeth vs,where as he might cõmaund vs, ſaiyng: I beſeche yon,in ye name of our Loꝛd Jeſus Chꝛiſt,that you wil ſpeake al one thinge, & ye there be no diſſencion emong you,but that you wil be one whole body,of one mynd,& of one opiniõ in ye truth. If his deſire be reaſonable & honeſt,why do we not graũt it:if his requeſt be foꝛ our pꝛofit, why do we refuſe it:And if we liſt not to heare hys petition of pꝛaier,yet let vs heare his exhoꝛtaciõ,wher he ſaith

i.Coꝛ.iii.

Iames.iii.

i.Coꝛ.i.

I exhoꝛte

Ephe.iiii. I exhorte you, that you walke, as it becommeth the vocacion, in the whiche you be called, with all submission and mekenes, with lenitie and softenes of mynde, bearynge one another by charitie, studiyng to kepe the vnitie of the spirit, by the bond of peace: For there is one body, one spirit, one faith, one baptisme. There is (he sayeth) but one body, of ỹ whiche he can be no liuely membre, that is at variaunce w̃ the other membres. There is one spirit, whiche ioyneth and knitteth all thynges in one. And how can this one spirit reigne in vs, when we emonge oure selfes be diuided? There is but one fayth, and how can we then saye, he is of the olde fayth, and he is of the new faythe? There is but one baptisme, and thẽ shall not all they, whiche be baptised, be one? Contencion causeth diuision, wherfore it oughte not to be emong christiãs, whome one faith and baptisme ioyneth in an vnitie. But if we contempne saincte Paules requeste and exhortaciõ, yet at the least, let vs regarde hys obtestacion, in the whiche he doeth very earnestly charge vs, and (as I may so speake) coniure vs in thys fourme and maner: If there be

Philip.ii. any consolacion in Christe, if there be any comforte of loue, if you haue any communion of the spirite, if you haue any bowelles of pitie and compassiõ, fulfyll my ioye, beynge all like affected, hauynge one charitie, beinge of one mynd, of one opiniõ, that nothing be done by contencion, or vainglory. Who is he, that hath any bowelles of pitie, that wyll not be moued with these wordes so pithy? whose hart is so stony, but that ỹ sworde of these wordes (whiche be more sharpe then any two edged sworde) maye not

cutte

cutte and breake a sondre: Wherfore, let vs endeuour our selfes to fulfill S. Paules ioye, here in this place, whiche shalbe at length to our greate ioye in another place. Let vs so reade the scripture, that by readynge therof, we maye be made the better liuers rather then the more contencious disputers. If any thyng is necessary to be taught, reasoned, or disputed, let vs do it with all mekenes, softnes, & lenitie. If any thyng shall chaunce to be spoken vncomly, let one beare anothers frailtie. He that is faulty, let hym rather amende, then defend that, which he hath spoken amisse, lest he falle by contenciō from a fholish errour, into an obstinate heresie: for it is better, to geue place mekely, then to winne ỹ victory, with the breach of charitie: which chaūceth, where euery man will defende hys opinion obstinately. If we be christen men, why do we not folowe Christe, whiche saieth: learne of me, for I am meeke and lowely in hart. A disciple muste learne the lesson of his scholemaster, and a seruaunt must obey the commaundement of hys master. He that is wise & learned (saith S. James) let hym shewe hys goodnes by hys good conuersacion, and sobernes of hys wysedome. For where there is enuy and contencion, that wysedom commeth not from God, but is worldly wysedome, mans wysedome, and deuillishe wysedome. For the wysedome that commeth from aboue, from the spyrit of God, is chast and pure, corrupted w̄ith no euil affeccions, it is quiet, meke and peaceable, abhorryng all desire of contenciō: it is tractable, obediēt, not grudgyng to learne, and to geue place to them, that teache better for their reformacion. For there

How we shoulde reade the scripture.

Matth. xi.

Iames. iii.

ſhall neuer be an ende of ſtriuinge and contencion; if we contende, who in contencion ſhalbe maſter, & haue the ouerhande: if we ſhall heape errour vpon errour, if we continue to defend ỹ obſtinately, which was ſpokē vnaduiſedly. For truth it is, that ſtifnes in mainteyning an opiniō, bredeth contenciō, braulyng and chiding, whiche is a vice emong all other, moſt pernicious and peſtilent to cōmon peace and quietnes. And as it ſtandeth betwixt two perſons & parties, (for no man commonly doth chide with him ſelf) ſo it comprehendeth two moſt deteſtable vices: the one is picking of querelles, with ſharpe and cō-tencious wordes: the other ſtandeth in froward an-ſwering, and multiplyng euil wordes againe. The
1.Cor.v. firſt is ſo abhominable, that ſaincte Paule ſaieth: if any ỹ is called a brother, be a worſhipper of ydols, a brauler, or piker of querels, a theke or an extorcio-ner, with hym that is ſuche a mā, ſe that ye eate not. Now here conſidre that ſaincte Paule numbreth a ſcolder, a brauler, or a picker of querels, emōg thie-
Agaynſt que-rell pickinge. ues and ydolaters: and many tymes commeth leſſe hurt of a thiek, then of a raylyng toūgue: for the one taketh away a mannes good name, the other taketh but hys richeſſe, which is of muh leſſe value & eſti-macion, then is hys good name. And a thiek hurteth but him, from whom he ſtealeth: but he that hath an euill toūgue, troubleth al the towne where he dwel-leth, & ſometyme the whole coūtrey. And a raylynge tongue is a peſtilence ſo full of contagiō, that ſainct
i.Cor.vi. Paule willeth chriſtian men to forbeare the cōpany of ſuche, and neyther to eate nor drynke with them. And where as he will not, that a Chriſtian woman

ſhoulde

shoulde forsake her husband, aluough he be an infidele, nor that a christian seruaunt should departe, from hys master, whiche is an infidele and Heathē, and so suffre a christian man to kepe company with an infidel: yet he forbiddeth vs to eat or drink with a scolder, or a querel picker. And also in ỹ. vi. chapi. to the Cor. he saieth thus: Be not deceyued, for neither fornicators, neither worshippers of ydols, neyther thiefes nor dronkards, neither cursed speakers shall dwell in the kyngdom of heauē. It must nedes be a great fault, that doeth moue & cause the father, to disherite hys natural sonne. And how cā it otherwise be, but that this cursed speakynge, must nedes be a most dampnable synne, the whiche doeth cause God, our moste merciful & louing father, to deprive vs of hys moste blessed kyngdō of heauē. Agaynst the other synne, that staudeth in requiting taunt for taunte, speaketh Christe himselfe: I saye vnto you (saieth oure sauior Christe) resiste not euill, but loue your enemies, and saye well by them, that saye euill by you, do well vnto theim, that do euill to you, and praye for them, that do hurte and pursue you, that you maye be the chyldren of youre father, whiche is in heauen, whoo suffereth hys sunne to ryse, bothe vpon good and euill, and sendeth hys rayn both to the iuste and vniuste. To thys doctryne of Christe, agreeth very well the teaching of sainct Paul, that electe vessell of God, who ceaseth not to exhorte and call vpon vs, saiynge: blesse them that curse you, blesse (I saye) and curse not, recompense to no man euill for euill, if it be possible (asmuche as lieth in you) lyue peaceablye with all men.

i Cor. vi.

Agaynst frowarde answeryng Matth. v.

Roma. xii.

Dearely beloued auenge not youre selfes, but rather geue place vnto wrath, for it is writtē: vengeaunce is myne, I will reuenge saieth the Lorde. Therfore, if thyne enemye honger, fede hym, if he thirst, geue hym drinke, be not ouercome with euill, but ouercome euil with goodnes. All these be the woordes of s. Paule. But they that be so ful of stomacke, and sette so muche by them selfes, that they may not abyde so muche as one euill woorde to bee spoken of them, peraduenture will saye: if I be euil reuiled, shal I stād still like a goose, or a foole, with my finger in my mouth? Shall I be such an ydiot & diserde, to suffre euery mā to speake vpō me, what thei list, to rayle what thei liste, to spewe out al their venyme agaynst me, at their pleasures? Is it not cōuenient, that he that speaketh euill, shoulde be aunswered accordingly? If I shall vse this lenitie and softnes, I shal both encrease mine enemies frowardnesse, and prouoke other to do lyke. Deu. xxxii.

An obiection.

In aunswere

Suche reasons, make they, that can suffre nothynge, for the defence of their impacience. And yet, if by froward aunswering to a froward persone, there were hope to remedy his frowardnesse, he should lesse offēde, ỹ should so aunswer, doyng thesame not of yre, or malice, but onely of that intent, that he that is soo frowarde or malicious, may be reformed. But he that can not amende another mans faulte, or cannot amende it without hys awn faulte, better it were ỹ one should perishe, then two. Then if he cānot quiete him with gentle woordes, at the least let him not folowe him, in wicked & vncharitable woordes. If he can pacifie him with suffering, let him suffre: if not, it is better to suffre

to ſuffre euil, then to do euil, to ſaye wel, then to ſay euill: For to ſpeake well agaynſt euill, commeth of the ſpirite of God, but to rendre euill for euill, commeth of the contrary ſpirite. And he that cannot tẽper ne rule hys awn yre, is but weake and feble, and rather more lyke a woman or a child, then a ſtrong man. For the true ſtrength and mãlines, is to ouercome wrath, and to deſpice iniury, and other mens foliſhnes. And beſides this, he that ſhall deſpice the wronge doen vnto hym by his enemye, euery man ſhall percepue, that it was ſpoken or doen without cauſe, where as contrary, he that doth fume & chafe at it, ſhall help the cauſe of hys aduerſary, geuynge ſuſpicion that the thinge is true. And ſo in goynge about to reuenge euil, we ſhew our ſelfes to be euil, and while we wil punyſh and reuenge another mãnes foly, we double and augment our awne foly.

But many pretenſes fynd thei, that be wilful, to colour their impactẽce. Myne enemy (ſaye thei) is not worthy to haue gentle wordes or deedes, beynge ſo ful of malice, or frowardnes. The leſſe he is worthy the more arte thou allowed of God: the more arte thou commended of Chriſte, for whoſe ſake thou ſhoulde render good for euyl, becauſe he hath commaunded the, & alſo deſerued that thou ſhouldeſt ſo do. Thyne neighbor hath peraduẽture with a word offended the: cal thou to thy remẽbraũce, with howe many wordes & dedes, how greuouſly thou haſt offended thy lord God. What was man, when Chriſt dyed for hym? Was he not his enemye, and vnworthy to haue hys fauor and mercye? Euen ſo, with what gentlenes & pacience doeth he forbeare, & tol-

leráte the, although he is dayly offended by the: Forgeue therfore a light trespasse to thy neighbor. that Christ maye forgeue the, many thousandes of trespasses, which arte euery day an offendor. For if thou forgeue thy brother, beynge to the a trespasser then hast thou a sure signe and token, that God wyl forgeue the, to whom all men be debtors or trespassers. How wouldest thou haue God merciful to the, if thou wilt be cruell vnto thy brother: Canste thou not find in thyne hart to do that towardes an other, that is thy felowe, which God hath done to the, that arte but hys seruaunt: Ought not one sinner to forgeue another, seyng that Christ which was no synner, did praye to hys father for theim, that withoute mercy and dispitfully put hym to death: Who, whē he was reuiled, did not vse reuilyng wordes again and when he suffred wrongfully, he did not threatē, but gaue all vengeaunce, to the iudgemente of hys father, whiche iudgeth rightefully. And what crakest thou of thy hed: If thou labor not to be in the body, thou canste be no membre of Christ: if thou folow not the steppes of Christ, who (as the Prophete saieth) was led to death like a lambe, not openynge hys mouth to reuilyng, but openyng hys mouth to prayynge for them that crucified hym, sayynge: Father, forgeue them, for they cannot tel what they do. The whiche exāple, anone after Christ, sainct Stephin did folow, and after sainct Paule: We be euill spoken of (saieth he) and speake well, we suffre persecucion & take it paciently: When curse vs, & we gently entreate. Thus S. Paul taught that he did, & he dyd that he taughte: Bleſſe you (sayeth he) them ỹ persecute

1. Pet. ii.

Esai. liii.

Luke. xxiii.

Actes. vii.
1. Cor. iiii.

cute you, bleſſe you, & curſe not. Is it a great thyng to ſpeake wel to & of thine aduerſary, to whō Chriſt doth cōmaūd the to do wel: Dauid whē Semei dyd call him al to naught, did not chide agayn, but ſaide pacientlye: ſuffre hym to ſpeake euil, if perchaūce the Lorde will haue mercy on me. Hyſtories be full of examples of Heathen men, that toke very mekely, bothe oppꝛobꝛious wordes, & iniurious dedes. And ſhall thoſe Heathen men, excel in pacience, vs ẏ pꝛofeſſe Chriſt, the teacher & example of all paciēce: Liſander when one did rage againſt him, in reuilinge of him, he was nothing moued, but ſaid: go to, go to, ſpeke againſt me aſmuch, & as oft as thou wilt, and leaue out nothynge, if perchaunce by thys meanes thou maieſt diſcharge the of thoſe naughtie thynges, with the which it ſemeth, that thou arte full laden. Many men ſpeake euill of all men, becauſe thei can ſpeake wel of no man. After this ſorte, thys wyſe man auoyded from hym, the iniurious wordes ſpoken vnto hym: imputyng and laiyng them to the naturall ſickenes of hys aduerſary.

Pericles, when a certain ſcolder, or a raylyng felowe dyd reuile him, he aūſwered not a word again, but went into a galery, and after toward night, whē he wente home, thys ſcolder folowed hym, ragyng ſtill more and more, becauſe he ſawe the other to ſet nothyng by hym. And after that he came to hys gate, (beyng darke night) Pericles commaunded one of hys ſeruaūtes to light a torche, & to bryng ẏ ſcolder home to his awn houſe. He did not only w̄ quietnes ſuffre thys brawler paciētly, but alſo recōpēſed an euil turne with a good turne, & ẏ to hys enemye.

Is it

Is it not a shame for vs that profesſe Christe, to be worſe then Heathen people, in a thynge chiefly perteynyng to Christes religion? Shall Philosophie perſwade them more, then Gods woorde shall perſwade vs? Shall naturall reason preuaile more w them, then religion shall do with vs? Shall mans wisedome leade them to that thyng, whereunto the heauenly doctryne cannot leade vs? What blyndeneſſe, wilfulneſſe, or rather madneſſe is this? Pericles being prouoked to angre with many contumelious worꝺes, aunſwered not a worꝺe. But we stirred but with one litle worꝺe, what tragedies do we moue? How do we fume, rage, stampe, and stare like madde men? Many men of euery trifle, will make a great matter, and of the sparke of a litle worꝺe, will kindle a great fyre, taking all thinges in the worſte parte. But how much better is it, and more lyke to the example and doctryne of Christ, to make rather of a great faulte in our neighbour, a smalfault, reasoning with our selfes after this sort. He spake these worꝺes, but it was in a sodaine heate, or the drinke spake them, & not he, or he spake thē at the mocīō of some other, or he spake them, beyng ignorañt of the truth: he spake them not agaynste me, but agaynste hym whome he thought me to be. But as touching euill speaking, he ꝑ is ready to speake euill against other men: fyrste lette hym examyne himselfe, whether he be faultleſſe and cleare of the faulte, whiche he fyndeth in an other. For it is a shame, when he ꝑ blameth an other for any faulte, is giltye hymselfe either in thesame faulte, eyther in a greater. It is a shame for hym that is blynde, to call an other mā blynde,

Reasons to moue mē frō querel pickig

man blynde: and it is moze ſhame foz hym that is whole blynde, to call hym blinkerd, that is but poze blynd. Foz this is to ſe a ſtrawe in another mannes eye, whē a man hath a blocke in his awn eye. Then let hym conſidze, that he that vſeth to ſpeake euill, ſhal commonly be euil ſpokē of again. And he that ſpeaketh what he will foz his pleaſure, ſhalbe compelled to hear that he would not, to his diſpleaſure. Moreouer, lette him remembze that ſaiyng, that we ſhall geue an accompte foz euery idle woozde. Holw muche moze then ſhall we make a reconing foz our ſharpe, bitter, bzaulyng, & chidyng woozdes, which pzduoke our bzother to be angery, & ſo to ỹ bzeache of his charitie. And as touchyng euill aunſwering, although we be neuer ſo muche pzouoked by other mennes euill ſpeakyng, yet we ſhall not folow their frowardnes by euill aunſweryng, if we cōſidze, that anger is a kynde of madneſſe, and that he which is angery, is (as it wer foz ỹ time) in a phzeneſy. Wher foze, let hym beware, leaſt in his fury he ſpeake any thyng, whereof afterward he may haue iuſte cauſe to be ſozy. And he that wil defende, that anger is no fury, but that he hath reaſon, euen when he is moſte angery, then let him reaſon thus with himſelf, when he is angery. Now I am ſo inoued and chafed, that within a litle while after, I ſhalbe otherways minded: wherfoze then ſhould I now ſpeake any thyng in mine anger, whiche hereafter, when I would fainеſt, cannot be chaunged: Wherfoze ſhall I do any thyng now, beyng (as it wer) out of my witt, foz the which, when I ſhal come to my ſelf again, I ſhalbe very ſadde: Why doth not reaſon: Why doeth not

Matth. xii.

Reaſons to moue mē frō frowarde aunſweryng.

godlineſſe: Yea, why doth not Chriſt obtein ỹ thing now of me, which hereafter, time ſhall obtein of me: If a man be called an adulterer, vſurer, dzunkard, oz by any other contumelious name, let hym conſider earneſtly, whether he be ſo called truly oz falſly: if truly, let him amende his fault, that his aduerſarie maie not after, wozthely charge hym with ſuche offences: if theſe thynges be laid againſt him falſly, yet let hym conſider, whether he hath geuen any occaſion, to be ſuſpected of ſuche thynges, & ſo he may bothe cut of that ſuſpiciõ, wherof this ſlaunder did ariſe, and in other thynges ſhall liue moze marely. And thus vſyng our ſelfes, we maye take no hucke, but rather muche good, by the rebukes & ſlaunders of our enemie. Foz the repzoche of an enemy, mai be to many men a quicker ſpurr to the amendement of their life, then the gentle monicion of a frend. Philippus the kyng of Macedony, when he was euill ſpoken of by the chiefe rulers of the citie of Athens, he did thãke them hartely, becauſe by them, he was made better, bothe in his woozdes and dedes: foz I ſtudie (ſaied he) bothe by my ſaynges and doynges to pzoue them liars. This is the beſt waie, to refell a mannes aduerſary, ſo to liue, that all, whiche ſhal knowe his honeſtie, maye beare witneſſe, that he is ſlaundered vnwozthely. If the faulte whereof he is ſlaũdered, be ſuche, that foz the defence of his honeſtie, he muſt nedes make aunſwere, yet let him aunſwere quietly and ſoftely, on this faſhion, that thoſe faultes be laid agaynſt him falſly. Foz it is truth ỹ the Wiſemã ſaith: a ſoft aunſwer aſſwageth anger, and a hard and ſharpe aunſwer doth ſtirre vp rage

Pzouer. xv.

and

& fury. The sharpe aunswer of Nabal, did prouoke Dauid to cruel vengeaunce, but the gentle wordes of Abigail, quenched the fire again, that was all in a flamme. And a speciall remedy, against malicious toũgues, is to arme our selfes with pacience, mekenes, and silẽce, least with multiplyng wordes with the enemy, we be made as euill as he. But they that cannot beare one euil worde, peraduenture for their awne excusacion, wil alledge that, whiche is writtẽ: he that despiceth his good name, is cruell. Also wee read: aunswere a foole, according to his folishnesse. And our Lord Jesus did hold his peace, at certain euil saynges, but to some, he aunswered diligently. He heard men call him a Samaritan, a carpenters sonne, a wine drinkar, and he helde his peace: But when he heard them saie, thou haste a deuill within the, he aunswered to that earnestly. Truthe it is in dede, that there is a tyme, when it is conuenient to aunswere a foole accordyng to his folishnesse, least he should seme in hys awn conceipt to be wise. And sometime it is not profitable to aunswer a foole, accordyng to his foolishnesse, least the wise manne be made like to ỹ foole. When our infamie is toyned with the perill of many, then is it necessarie, in aunswerying, to be quicke and ready. For we reade that many holy men of good zeales, haue sharpely and fiercely, both spoken and aunswered tyrauntes and euil men: which sharp wordes, proceded not of anger, rancor, or malice, or appetite of vengeaũce, but of a feruẽt desire to bring thẽ to the true knowledge of GOD, and from vngodly liuyng, by an earnest and sharpe obiurgacion and chiding. In this zeale

1 Regũ. xxv

An obiection.

Prouer. xxvi. Iohn. xix.

An aunswere

Math.iii. Ealat.iii. Titus.i. Philip.iii

sainct Jhon Baptiste called the Pharisseis, Adders broode, and s. Paule called the Galathians fooles, and the men of Crete, he called liars, euill beastes, & sloggish bellies, & the false Apostles, he called doggs and craftie worckemen. And this zeale is godly and to be allowed, as it is plainly proued by the example of Christ, who although he wer the foũtain and spryng of al mekenesse, gentilnes and softnesse: ye he calleth the obstinate Scribes and Pharisseis, blynd guydes, fooles, painted graues, Hypocrites, serpẽtes, adders brode, a corrupt and wicked generaciõ. Also he rebuketh Peter egerly, saiyng: go behind me sathan. Likewise S. Paule reproueth Elimas, saiyng: O thou ful of all craft, and guile, enemie to al iustice, thou ceasest not to destroi the right waies of God: and now lo, the hande of the lorde is vpon the, and thou shalt be blynde, and not se for a tyme. And s. Peter reprehẽdeth Ananias very sharpely, saiyng: Ananias, how is it that sathã hath filled thy harte, that thou shouldest lye vnto the holy ghost? This zeale hath been so feruẽt in many good men, that it hath stirred thẽ not onely to speake bitter and eger wordes: but also to do thynges, which might seme to some, to be cruell, but in dede, they be very iuste, charitable, and Godly, because thei were not doen of ire, malice or contencious mynd, but of a feruent mynd to the glory of God, and the correccion of synne, executed by men, called to that office.

Math. xxiii. Math. xvi. Actes. xiii, Actes, v, Jhon, ii, Exod, xxxii,

For in this zeale, our Lorde Jesus Christ did driue with a whippe, the biars and sellers out of the temple. In this zeale, Moses brake ỹ two tables, whiche he had receiued at Gods hand, when he saw the

Israelites

Israelites daunsyng aboute a calfe, and caused to be killed.xxiii.M.of his awn people. In this zeale Phinees the sonne of Eleasar,did thrust throughe with his sword,Zambry and Cozby, whom he koūd together ioinedin the act of lechery.Wherfore,now to returne again to contencions wordes,and specially in matters of religiō,and Gods worde(which would be vsed with al modestie,sobernesse and charitie)the wordes of s. James ought to be well marked,and borne in memory,where he saith:that of cōtencion riseth al euill.And the wise kyng Salomon saieth:honor is due to a manne that kepeth himself frō cōtencion, and all that mingle themselfes therwith,be fooles. And because this vice is so muche hurtefull to the societie of a common wealthe,in all wel ordred cities,these common braulers and skolders,be punished with a notable kynde of pain: as to be sette on the cokyngstole,pillery, or suche like. And thei be vnworthy to liue in a common wealth, the whiche do asmuche as lieth in them,with braulyng and skoldyng,to disturbe the quietnes &peace of thesame.And whereof commeth this contencion, strief,and variaūce,but of pride & vain glory? Let vs therefore humble oure selfes vnder the mightie hande of God, whiche hath promised to reste vpon them,that be humble and lowe in spirite. If we be good and quiete Christian men,let it appere in our speache and toūgues. If we haue forsakē the deuil let vs vse no more deuilish toungues. He that hath bene a railing skolder,now let him be a sober counsailoure.He that hath been a malicious slaunderor nowe let hym be a louyng comforter. He that hath

Nume.xxv

But these exāples are not to befolowed of euery bodi but as men be called to office and set in authoritie.
Iames,iiii,

Prouer,xv.

1,Peter,v.
Luke,i,

bene a vain railer, nowlet him be a ghostly teacher. He that hath abused his toūgue in cursing, now let him vse it in blessing. He that hath abused his toūg in euil speakynge, nowe let hym vse it in speakinge well. All bitternesse, anger, railyng, & blasphemy, let it be auoyded frō you. If you may, & it be possible, in nowise be angery. But if you maye not be cleane voyde of this passion, then yet so temper and bridle it, that it stirre you to contencion and braulyng. If you be prouokedwith euil speaking, arme your self with pacience, lenitie, and silence, either speakynge nothyng, or els beyng very soft, meke and gentle in aunswerynge. Ouercome thine aduersaries with benefites and gentlenes. And aboue all thinges, kepe peace and vnitie, bee no peace breakers, but peace makers. And then there is no doubt, but that God, the author of comforte and peace, will graunte vs peace of conscience, and such concord and agremēt, that with one mouthe and mynde, we maye glorifie God the father of our Lord Jesus Christ: to whom be all glory now and euer. Amen.

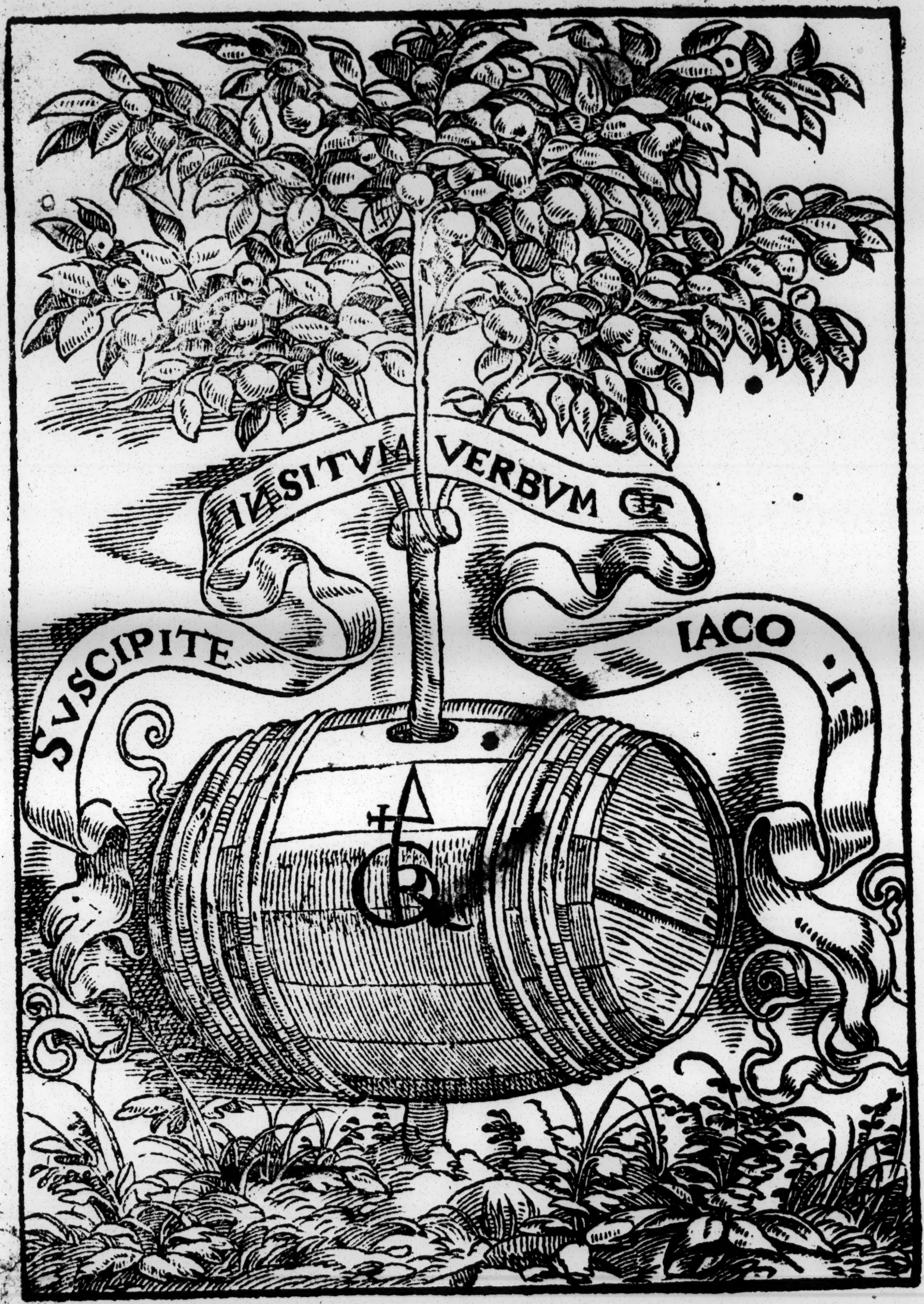
HEreafter shal folow Homelies, of fasting Praiyng, Almose dedes: of the Natiuitie Passion, Resurreccion, & Ascenciō of our sauior Christ: of the due receiuyng of his blessed body and bloud, vnder the forme of bread & wine: against Idlenesse, against Gluttony and drūkennesse, against Couetousnesse, against Enuy, Ire and malice, with many other matters, aswel fruitefull as necessarie, to the edifiyng of Christian people, and the increase of Godly liuyng. Amen.

God saue the Kynge.

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In the yere of our Lorde,

M.D.XLVII.

Cum priuilegio ad impri-
mendum solum.


IN SITVLA VERBVM
SVSCIPITE IACO